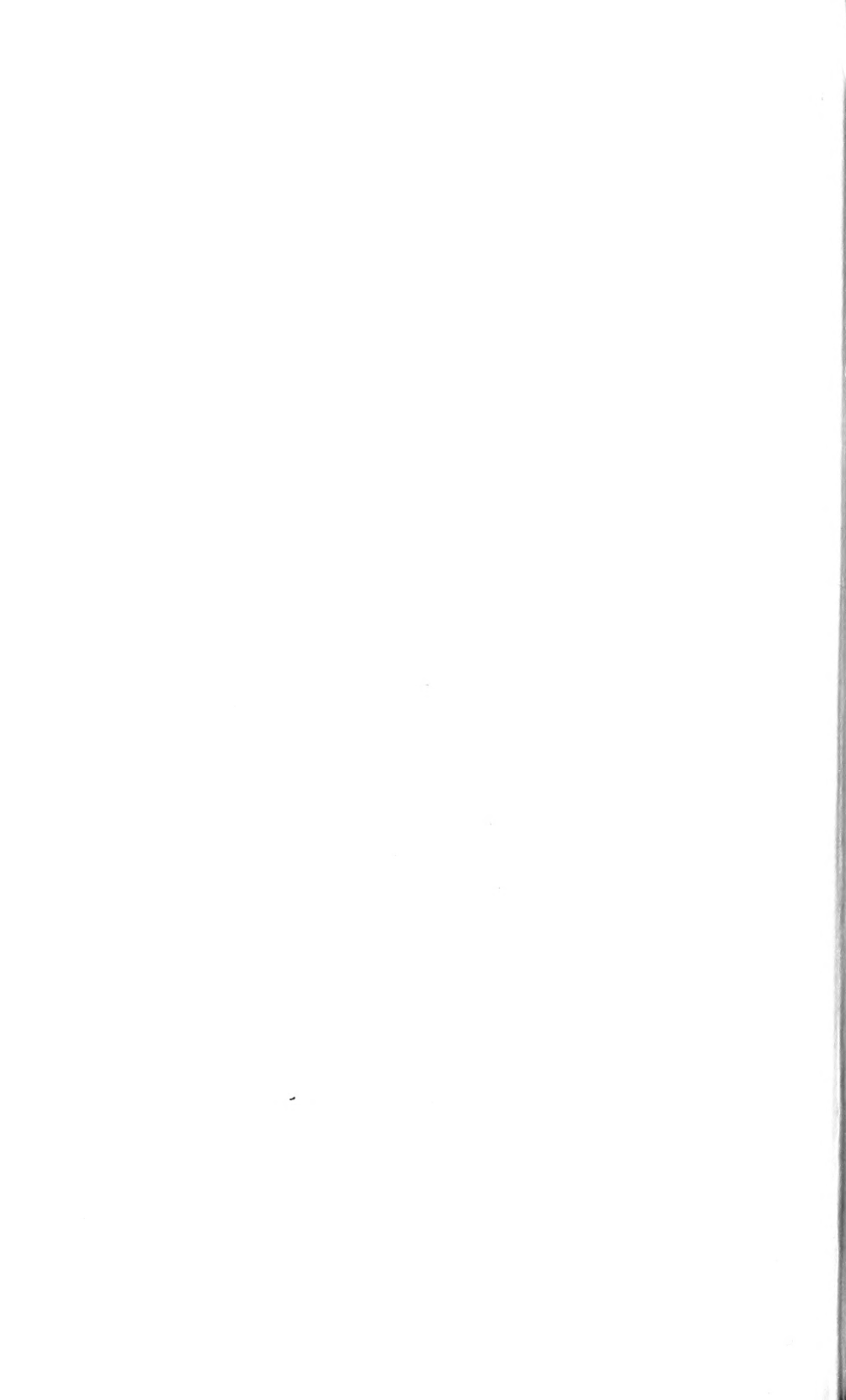
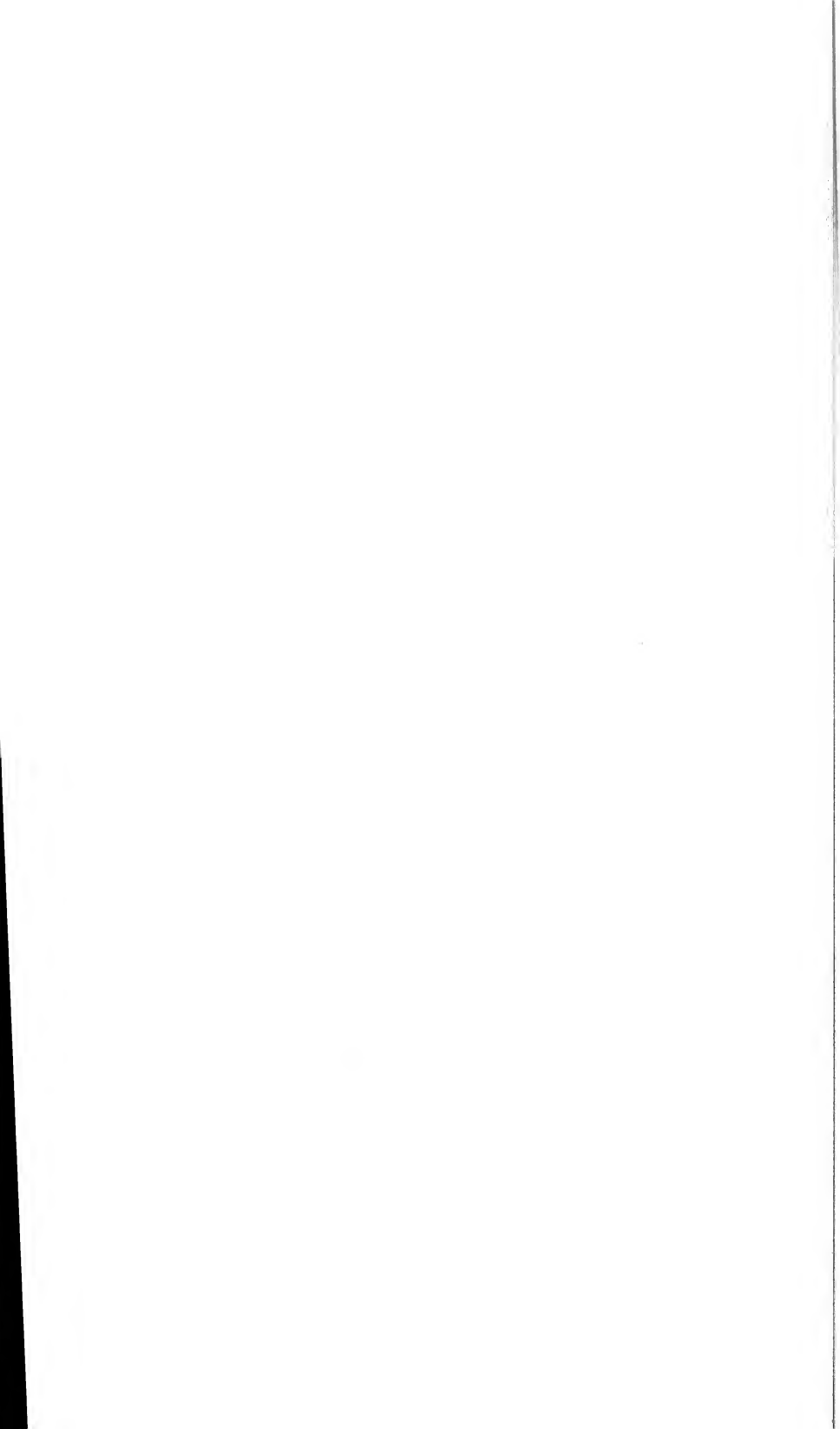


MILITARY CHAPLAINS'

REVIEW

1982





Military Chaplains' Review

DA PAM 165-132
Winter, 1982

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DA Pam 165-132
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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "the," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Hail and Farewell

Welcome to the Air Force! With this issue, the "Military" in *Military Chaplains' Review* becomes more appropriate as the U. S. Air Force joins the Army and Navy in the journal. We welcome the Air Force as readers, and invite them to share their ministries and ideas on these pages.

In particular, we thank Chaplain Maj. Gen., Richard Carr, Chief of Air Force Chaplains, and Chaplain, Col., Fred Wilson, President of the USAF Chaplain Resources Board for their decision to participate in the *Military Chaplains' Review*. Their vision creates a unique opportunity for all of us to share experiences and ideas across service lines.

At the same time, we farewell Edward Swanson and Norman Folkers of *Chaplaincy*, the publication of the General Commission on Chaplains and Armed Forces Personnel. As the General Commission closes their long and faithful service at the end of this year, *Chaplaincy* will cease publication. We will miss the contributions of that journal, and I will especially miss the supportive and collegial spirit that has come from that office.

——Editor



Headquarters
Department of the Army
Washington, DC

Winter 1982

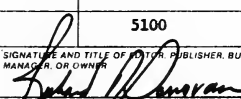
Military Chaplains' Review

Articles	Page
Articles	Page
Three Images for a Personal Theology of Ministry Chaplain (CPT) William Conner Noble	1
A Program for Ministry in a Total Institution Chaplain (LTC) Richard L. Park	15
Last Rites for Survivors: Suggestions for Ordering Chaos Chaplain (LTC) Charles W. Hedrick	23
Ancient Job's Message Concerning Stress, Illness and Healing Chaplain (LTC) Paul G. Durbin	29
Pastoral Treatment of Scrupulous Penitents by Systematic Desensitization Chaplain (MAJ) Peter P. Madus	41
The Response of the Church to the Eighties: Transformation Theology LCDR Lionel Greve (CHC), USN	53
Tracking the Chapel Activities Specialist Career: A Q-sort Values Study Chaplain (LTC) Gary A. Bowker SFC Daniel L. Terpening	63
Exclusive Language in Armed Forces Hymnody LTJG Lesley A. Northup (CHC), USN	73
Religious Education for Adults Dr. William F. Slife	85
The Chaplain as Religious Educator in an Environment of Religious Pluralism CAPT Joseph R. Frazier (CHC), USN	99
What You Are Speaks So Loudly, I Can't Hear What You Are Saying! Otto Kroeger	111
Periodical Reviews	117
Book Reviews	131



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Letters to the Editor

The Editor of the *Military Chaplains' Review* invites letters from readers. Particularly welcome are sharp-edged responses, pro or con, to articles from the previous issue. Also welcome are letters that provide new information or perspectives on issues addressed in previous articles.

Letters should be typed, double-spaced, and not more than 200 words.

Three Images for a Personal Theology of Ministry

Chaplain (CPT) William Conner Noble

Why and how are you an Episcopal priest? Why and how are you an Episcopal priest in the Army of the United States of America? With apologies to Holy Scripture and Alcoholics Anonymous, the quick and perhaps accurate answer, would be—"With fear, sometimes trembling, and always one day at a time." The longer answer—the personal answer—constitutes the essay which follows.

This answer does not follow the conventional essay form, but one that is faithful to the way I see things and closer to my own operational or functional theology. I will tell the story of three days. These three days—the first from the earliest days of my preparation for ministry, the second from mid-course, and the third from the most recent past—are critical to the formulation, evolution, and present understanding of my theology of ministry. Each day's image, with its associated insights, serves as part of a three-sided filter or prism for seeing and understanding why and how I am an Episcopal priest in the United States Army today.

A brief commentary follows each day's story. The comments are made with the intent of clarification; but as a joke is always explained at the expense of the humor, so the comment is given at the risk of understanding.



Chaplain Noble, a priest of the Episcopal Church, has served as an Army chaplain since 1975, with assignments at Fort Polk, Louisiana and Baumholder, West Germany. He is presently assigned to Arlington National Cemetery in Arlington, Virginia.

8 December 1963

A Speculative Image

for

Theology of Ministry

The relentless grime and soot of more than a hundred New York City winters blankets the fortress walls, the windows, and the tower of Good Shepherd Chapel smoothing and blending its Victorian gothic points with the less prominent neighborhood brownstones of the West Side and blocking all natural light from a cavernous interior hallowed, as they say, by the presence and prayers of generations of seminarians, but lighted by an ancient and inadequate system of shaded 40-watt bulbs, dusty drop cords, and snap switches.

Three times a day—day in and day out—faculty and students come together in this place to pray, to think, to sing and to scheme, to gossip, to rest for a time, to day-dream, and to sleep. Daily Evensong; noon-day prayers; and the Holy Eucharist at six each morning.

Jumping out of my bed at the very last and carefully calculated moment, having responded to my roommate's last threatening call, and having brushed my teeth and jerked on my clothes like some accelerated automaton, I glance out my window down to the street to see the new day's thickening traffic—noisy and impatient trucks carrying goods to the morning markets; five white-habited Dominicans closing the convent gate and beginning their daily walk to Mass at Corpus Christi Church on the corner of 10th and 21st; muscular stevedores in groups of three or four headed in the same direction for another kind of work on the deep-water piers of the Hudson; and as the very earliest of many, two blue-blazered school boys who take the "E" train to a fashionable private school on the upper East Side. Turning from the window, I wrap myself in the seminarian's *cappa nigra*—a black, hooded cape—pull its wooly cowl over my head and stalk in silence to the cold dark chapel and to my regular place between two other kneeling and shrouded figures. Another grey winter morning; another day; another liturgy.

The celebrant begins the Mass and chants the greeting and collect on a note that could as easily have been taken from the horn of the "Queen Elizabeth II" moored just down the street as from the chapel organ. The Old Testament reading is garbled and my mind goes back to the dreams of the night before as soon as the lesson is announced. As automatically and routinely as some thousands of other New Yorkers wait at that very moment for traffic lights to change to green and to go on their way again, with the gospel announcement I stand and sign the cross on forehead, lips, and chest, and hear mixed with faint street noises, "I am the light of the world; anyone who follows me will not be walking in the dark...when you have lifted up the Son of Man, then you will know that I am he...."

After the prayer of intercession the celebrant goes to the altar to make the offering, and my eyes absently follow the two seminarians who walk slowly past me with the collected bread and wine. As they approach my place in choir, I turn to face the altar, and I see—not the dark enclosing wall of the chapel as I have for so many times before—but it is as if, with what must have been the brightness of the very first day, the world outside shines in the newest sunlight and that dark wall is now no more than a

film—a sheer curtain. As the celebrant lifts the bread and wine, I see caught up in that offering—in it, by it, and through it—the noxious trucks waiting on 21st street, the children running to school, the secretaries already late for work; and beyond, the neon confusion of Times Square, the blue and white of the Port Authority Bus Terminal, the silver steel of the George Washington Bridge, the brick apartment buildings of Morningside Heights and the Bronx, Westchester County, New England green, Canada, and the world. And clarifying this din of color, “Praise God from whom all blessings flow, praise him all creatures here below. . . .”

The image lasted for a moment. It lasted for a day. It has lasted for years.

I am a man. And what is that? It is to see and to think and to feel, and to know that I see and think and feel. To distinguish, to discriminate, to analyze and to name; and then if I choose, to change the order, to copy the design, or to transpose the metaphor. If never to create—to discover and to invent is to be a man.

To celebrate: to remember the past, to touch and taste the present, and to have wonderful dreams and secret schemes for tomorrow. To have looked Death in the eye—winked or winced—and promised to meet him another day.

Being a man is tasting the crisp air after a rainstorm, feeling the tiger-fear of night, touching another's flesh and suddenly losing the boundaries of my own. To know the imprisonment and ecstasy of flesh is to be a human being—a man. To respond to that humanity and to affirm it in the most faithful way that I know is to be a priest.

I am a priest. And what is that? To lift up and to set apart; to offer and to bless. I believe that all things and all men have been created by God for Himself. I know that my evil choices, like those of so many other men, have separated us from each other and from God, and that we would be left with that if God himself had not acted. I believe he sent Jesus his son, to share our human nature, to live and die as one of us, to reconcile us to Himself and to teach each other. Because of Jesus, we are able, we dare to say, "Our father in heaven...."

On the night he was handed over to suffering and death, our Lord Jesus
Christ took bread...

After supper He took the cup of wine...

He stretched out his arms upon the cross, and offered himself...a perfect
sacrifice for the whole world.

Jesus offered our humanity back to the Father in the worst, most pointless shape that we, the world, and the Devil could make of it; and God recognized His own son and raised Him to new life. When we lift up, offer, set apart, and bless, we celebrate the memorial of this our redemption.

To be a priest is to celebrate the creation—to know the fall and to feel it—but moreover to have the privilege of participating in the transcending mystery of redemption by Jesus Christ—to see and to walk in the green fields of a restored creation.

I am an Army chaplain. And what is that? It is to bless and to offer up. It is to stand shoulder to shoulder with other men as they are manipulated and molded by the dehumanizing and demonic forces of our world and its institutions in peace and at war. It is to know the right word to be the word of God and to proclaim it even in what may pass for ordinary conversation. It is to remember the forgotten; it is to prize the useless; and to lift up the worst the world can do. It is to bless with a presence that brings more to the moment than myself—it is to bless with the presence of Christ.

3 April 1979

A Pastoral Image
for
The Theology of Ministry

Covering some two hundred acres and scattered like the thrown about toys of a careless child-giant, the motor pools and the barracks; the tanks, the howitzers, and the APC's; the buildings of the housing areas; and the supporting warehouses of the Baumholder American Military Community are strewn across the rocky rolling hills and wedged into the sharp valleys and ravines of the Rhineland-Pfalz Palatinate in south west Germany. In the darkness of any German night this alien community of 30,000 Americans—with twice as many lighted windows, auto headlamps, traffic signals and illuminated signs—sparkles with the hope of unexpected foxfire after a summer evening's rain. But on April afternoons it is another scene; another story.

On April afternoons the grey-blue, grey-black clouds of the Baumholder sky—some carrying the last snow of winter—tumble out of the Mosel valley and race head over heels to the East to drop their late but seasonal burden on the highlands of Bavaria. Day after April day this ominous grey-black turbulence continues—only occasionally punctuated by a sun which shines with no solid promise of summer but as having taken a minute's advantage of some celestial accident to shine gloriously for a moment and then to be more quickly shut off. Covered by the monotonous grind of tanks, APC's, and other track vehicles, the wind that drives the clouds noiselessly whips away the last dead leaves and the occasional candy wrapper to some unknown and natural hiding place. And the people, the soldiers, who can only remember winter, plod along against the wind as if resigned to a world without spring.

When the sheep first appear at the right of the American high school on the eastern slope of the built up area, no horizon separates their grey-brown woolly forms from the roly-polly sky above. The sheep pour from the clouds, directed down the hillside by a force as mysterious as the wind and as reliable as gravity.

The shepherd—a forboding man, tall and dark—appears in the midst of them marking his slow steps with a long twisted staff in one hand and carrying a precocious spring lamb in the other. Wrapped in a cloak of dark thick wool and smelling of sheep, he silently guides his flock past the empty windows of the high school, down the hill into the dark green motor pools of the division artillery. Two hundred sheep and a silent shepherd walk unhurriedly and unharmed between rows of howitzers with their long now-silent tubes raised into the air; past soldier after soldier whose stunned and stony faces speak eloquently of the moment's incongruity.

Behind troop billets with stereos thoughtlessly blaring, through parking lots and across intersections this dark shepherd guides his sheep through this shadowy valley—stopping here and there for them to nibble the first grass of the season. And for a long time in front of Chapel No. 1 and post headquarters where the first grass is already a lawn and where faulty drainspouts have trapped earlier snows.

Toward late afternoon shepherd and sheep move again up the western hillside, past the motor pools of the armor units—where for one

brief bronzing moment the setting sun gloriously transforms both sheep and tank—and then out of the kasern into the German countryside to find more sheltered pastures for the night.

As a priest and chaplain, I stand in the place of my bishop, and as that surrogate, I am a pastor and shepherd. I am not a pastor in what has come to be the church's organizational sense, but a shepherd in the most fundamental or radical way.

A shepherd must know his sheep. I must know my people. If I cannot know each of them personally—as is often the case with large units—then I must be a person of some sensitivity. I must be a person of perception and healing who is present to each of his people when he is needed. The army chaplain must be a man who has time to listen; and like the shepherd of the story, who is neither too afraid nor too busy to touch and to hold.

As the shepherd I must guard the whole flock; and if necessary, give my life for the sheep. It is a dangerous thing to be a shepherd. From the outside there is the matter of wolves; from the inside, sheep are not very bright. The army chaplain must know the life and problems of troops, and he must be a willing and effective spokesman to them and for them whether he is addressing the powerful wolf of peer pressure of the inordinate or careless demands of command. Being a shepherd always means an act of saving.

To be a shepherd is to know where the pastures are and how to get there for feeding. Because the chaplain is a shepherd, he is always a leader and sometimes an administrator. He must have a working knowledge of such things as the army's funding system, the organizations and structures for medical care, social services, and legal assistance. He must know the community resources available to his people.

Finally being a shepherd may mean leading people from time to time into places, positions, or even posts where they do not want to go. It may mean taking them into places like Baumholder.

5 May 1981
A Practical Image
for
The Theology of Ministry

Anticipating the shuffle of parishioners to the back of the church after Mass and awkwardly breaking the rigid silence between the last alleluia of the Easter dismissal and the organ's trumpeted announcement of the acolyte's completion of the solemn ceremony of candle snuffing, Virginia Jones noisily slipped from her pew and raced toward me with her hands outstretched in a familiar gesture that always frames a pastoral request.

"Father, you will take my daddy his Easter communion, won't you?"

Even before I weakly smiled and nodded agreement, my mind had already conjured the image of "Daddy"—a 93 year old, black man; senile, toothless, and housekeeper tended; a man whose body stubbornly retains a curious youthfulness and whose every yesterday is a college football scrimmage in the hills of West Virginia, class of '05.

"Tell the housekeeper that I'll be there on Tuesday at two."

Mr. Jones lives in his own home on Bergen Street, and he has for years. The six birches that he planted with the help of his young sons are full grown now and shade not only the family home but the painted windows of a take-out pizza place on one side and the black paved yard of a new Exxon station on the other. His two-story blue frame house sits stubbornly quiet like the old man inside—resisting renewal—dreaming of an earlier day when there was no need for the chain-link fence or for the three faded decals on the door warning the potential burglar of unseen electronic devices. Inside the house the furniture is just as it was at the time of Mrs. Jones death some twenty years earlier. The things of the family—the pictures of the children, souvenirs of family trips to the mountains, grandmother's lace under a bowl of plastic fruit—all sit untouched and dusty as if actively refusing the housekeeper's attention in protest to the passing of time.

Mr. Jones left his afternoon ice cream and cake in the kitchen and met me in the living room as soon as I arrived. He was glad to see me, but he wasn't sure who I was.

For what was really no more than twenty minutes but for what seemed like hours, Mr. Jones and I sat in the living room and talked. I spoke enthusiastically about the Easter celebration at St. Thomas' Church where he had been the senior warden for two decades; and he said, "Father, you must be from St. Paul's. You know I went to school at St. Paul's in West Virginia." I mentioned the covered dish suppers during Lent; Mr. Jones told me that his wife was the best cook he had ever known, that she was from Georgia, and that her father was an archdeacon. I mentioned the record attendance on Easter Sunday; Mr. Jones said, "Father, you should come to the football games. You would like them. In fact, you could play with us. Do you play football?" For what was really no more than twenty minutes but for what seemed like hours, Mr. Jones and I sat in the living room and talked past each other.

Then, as if responding to some silent cue, some secret inspiration, I

said, "Mr. Jones, I have come to celebrate communion with you."

Immediately Mr. Jones stopped talking, looked directly into my eyes for the first time, took my hand and walked with me to the dining room table. He took a seat and waited silently as I prepared the vessels, the bread and the wine.

"Almighty God, unto whom all hearts are open..."

After the prayer of consecration, he stood next to me, and we said together in voices that were equally strong, "Our father who art in heaven..."

I broke the bread and made my communion. Then I took the second piece of the broken bread, placed it firmly in his hands and said, "The Body of Christ."

Following no liturgical formula, but speaking from his heart, he said in a clear voice, "Amen."

Then I took the cup and said, "The Blood of Christ." Again following no set liturgical formula, he said, "Amen" and took the cup to his lips.

After the prayer of thanksgiving and while I was cleaning the chalice and paten and putting them again into the black briefcase communion kit, Mr. Jones seemed to drift away. He seemed to sleep until the very moment when I reached to take the stole from around my neck. Then he reached up, took the end of the stole into his hands; and with tears on his cheeks, raised the stole's embroidered cross to his lips and kissed it.

Mr. Jones was glad to see me, and he wanted one thing from me: a prayer and a blessing. To put it another way, he didn't want me; he wanted Christ. The true mark of the apostolic ministry is to bring Christ and for that we are sent. For that we are ordained.

How is one a man, a priest, a chaplain? He is set apart for the apostolic ministry by the ancient rite of the laying on of hands and empowered by the Spirit for that ministry. It is a mystery and a miracle—for the Church and for the man.

Again and again people have watched this miracle progress throughout the life of a man. Sometimes it is a simple man—sometimes it is a complex man—always it is a sinner—who by the power of the Spirit is transformed and formed in his ministry.

There is no ministry, no priesthood, no chaplaincy which is other than God's own gift. No man takes it upon himself. No man determines the conditions, and no man has a right to this ministry. It is a gift, a mystery, a miracle.

A Program for Ministry in a Total Institution

Chaplain (LTC) Richard L. Park

The purpose of this article is to describe some of the programs for enriching human interactions which the author has found successful in working in a prison environment. The approach taken toward an improved quality of life in this total institution appears to offer some solutions for change agents working in other institutions.

Total Institutions

Society is composed of a series of institutions. Some, like the family, are freely formed and relatively limited in the number of participants. Some, like industries, are centered on certain products. Institutions range in complexity from simple to highly complex. Eric Berne¹ described structures as ranging from simple, to compound, to complex, to complicated.

Ervin Goffman² used the term total institution to distinguish those social establishments which have certain characteristics which entitle them to be studies separately.

Total institutions have an "encompassing tendency", that is, they seek to control the lives of their participants. An institution can be classified as total to the extent that the lives of its members are encompassed by the institution. Those inside the institution can be classified as total to the extent that the lives of its members are encompassed by the institution. Those inside the institution are separated from and are aware of themselves as different from those outside. Sometimes there are physical barriers like bars, sentries or gates. Sometimes barriers are symbolic, e.g., uniforms, passes, or a group etiquette. The total institution is also distinguished by a breakdown of barriers which frequently segregate the area of life. People usually work, play, eat, sleep and relax in different places with different people. In total institutions these activities tend to be encompassed in a area controlled by and for the institution.

¹Eric Berne, *The Structure and Dynamics of Organizations and Groups*. New York: Grove Press, 1963, pp. 75-89.

²Ervin Goffman, *Asylums*. Garden City, NY: Doubleday and Co., 1961, pp. 3-124.



Chaplain (LTC) Richard L. Park is the chaplain at the U. S. Confinement Facility—Mannheim, West Germany. He has served as a chaplain in Advanced Individual Training and Basic Combat Training units and as an instructor and chief of the Leadership Division of the U. S. Army Armor School, Fort Knox, KY.

Total institutions are distinguished by the degree to which they classify people into manageable bureaucratic segments. This usually works its way into a pyramidal framework with several layers of managers, middle managers, first line managers, and workers or some type of description such as General Officers, Officers, Non Commissioned Officers, and soldiers. The uniformed services and many government agencies have gone a step further and "letter numbered" their layers, e.g., 0-1, 0-2, 0-3, E-1, E-2, E-3, GS-1, GS-3, etc.

Total institutions have two other distinctions. There is a loss of relationship between work done and money paid. In total institutions there is frequently no "product" on which to base productivity, and so the bureaucratic machinery itself absorbs much of the energy spent. Finally, total institutions are frequently incompatible with family life. The institution seeks to encompass the total life of the participant while the member's family remains outside.

It should be clear from this description of the total institution that there are many total institutions and that the Army, as well as each of the other services, has many characteristics of a total institution. Richard Hucheson (1975)³ labels the military services *extended* total institutions because he sees a distinction between a large institution with many small units as far different from a single hospital, prison or asylum. This distinction is important. An autonomous total institution such as a mental hospital, jail, school or hospital is unique in that while there are other similar places, there is none just like it.

When this writer was assigned to be the chaplain at the U.S. Army Confinement Facility, Mannheim, West Germany, he quickly became aware that this was an *autonomous* total institution which existed within an extended total institution. It was autonomous in that it was a unique institution and that lessons and mores learned in other institutions would require translation before being useful here. He also noted that ministry in this facility would be more like ministry in other autonomous total institutions than in other units in the Army.

For the writer this meant that all the features of the total institution must be fully recognized and consciously taken into account as he mapped a program for ministry in this environment. Several past experiences were helpful in approaching this institution.

In fifteen years of work as a chaplain, instructor, and supervisor in training centers and schools throughout the Army, as well as experience in a mental hospital and a mental health center, the writer has seen *four common tendencies* in each autonomous total institution. *First*, each autonomous total institution clearly distinguishes itself from any other segment of society. The members are identified with the institution and in some ways isolated from the rest of society. *Second*, each autonomous total institution has *four clearly discernable social orders*: the upper order

³Richard G. Hucheson, Jr., *The Churches and the Chaplaincy*. Atlanta: John Knox Press, 1975.

of thinkers and planners; the cadre (drill sergeants, teachers, guards); the shadow cadre (administrators, cooks, mechanics, etc.); and the people to be helped, worked on or changed (trainees, patients, prisoners, students, etc.). *Third*, there is a we-they feeling of enmity which seems to exist between the changers and the changees (teacher-student, drill instructor-trainee, medic-patient, guard-prisoner). This is frequently the most common denominator in the environment but the least addressed because of the perception that the "helpers" should feel positively toward the "helpee". The *fourth* element is the "burn out" syndrome among cadre. This factor is related to the third element because it seems to be the element of enmity resulting from the frustrations of trying to change people that brings about the high burn out rate among the helping professionals.

A program for ministry in a total institution must take all these interrelated factors into account. This is particularly true if the minister sees himself as a change agent within the institution.

Focus on the Populations

While observing the process of initiating new soldiers into the Army (Basic Combat Training and Advanced Individual Training), the writer observed the processes by which the four different populations of the autonomous total institution function. The idealistic planning of the thinkers frequently was hardly recognizable when actually carried to the trainee, largely because it was ignored by those actually doing the training. Here the gulf between trainers and trainees is clearly visible and is the subject of many novels. One phenomenon frequently missed in studies of this institution is the lack of attention given to the person, role, and welfare of the cadre. Visitors tend to focus their attention on the trainee, (unless a drill instructor has made a mistake like abusing a trainee, at which time the drill instructor is given much attention.) Visits by dignitaries to training centers to study the reactions of the trainee are daily occurrences.

In four years as a chaplain in two training centers the writer concluded that the finest soldiers in the Army were under the greatest stress and were, in general, the most ignored. Drill instructors, who are the model soldiers, showed many symptoms of unrelieved stress: high blood pressure, a high rate of child and spouse abuse, alcohol dependence, and unexplained aggressiveness, among other signs. In one study using the Taylor Johnson Temperament Analysis⁴ drill instructors who had been on the job longer than six months were characterized by nervousness, inhibition, indifference, and hostility.

Similar phenomena can be observed in schools, hospitals, prisons and other autonomous total institutions. It was the awareness of these factors at work which led to the development of a program which would

⁴Developed by Robert M. Taylor and Lucille Morrison and based on the 1941 Johnson Temperament Analysis, this instrument indicates a person's feelings about himself at the time of the test. Published by Psychological Publications, Los Angeles, CA.

focus on the needs of each element of the population of the confinement facility.

The observation of the writer has been that traditionally chaplains have focused the resources of their ministry on that part of the population which is the most numerous and helpless of the four populations in a total institution. In a hospital chaplains work with patients; in a training center with trainees; in a prison with prisoners. This does not mean that chaplains do not minister to other populations, only that the focus of their attention is usually on patients, trainees, and prisoners.

As a result of this focus chaplains frequently become the spokesmen or ombudsmen for the people who are in positions of least power. In a training center chaplains are often so identified with the trainees that the cadre seem to see chaplains as the "conscience of the command." This role of spokesmen for the helpless may mean that chaplains are not perceived as meaningful members of the organization but are seen by the cadre as soft touches and errand boys for the trainee, by the administrators as having nothing meaningful to offer, and by the shadow cadre as an "other" with an unexplainable task.

A similar response can result if the change agent identifies with any other element of the institution. A chaplain can become "Drill Father," or "Super Guard" as she seeks to gain favor with the cadre in prisons and training centers and as "Doctor Divinity" when wearing the symbols of power (white smock) in a hospital.

The point is that to be a change agent in an institution requires not only an understanding of and a feeling for people but also an understanding of how systems work. In a total institution this means that for maximum effectiveness one must have an understanding of the functioning of a total institution, particularly of the relationships between the four populations and how they interact.

Two biblical texts best describe the choices made by this writer as he began his ministry at the U.S. Army Confinement Facility in Mannheim, Germany. In the first place it is important that the minister imitate Paul and become "all things to all men that I might by all means save some."⁵ This meant that the program for prison ministry must recognize social roles and institutional roles as well as personal needs if it was to meet the needs of the people involved in this institution. It meant avoiding the dangers that come from a focus on one group of the population as mentioned above.

The second biblical guideline follows the first. In order to minister as fully as possible to all elements of the population it was necessary to take a position "in but not of"⁶ the institution. It meant avoiding the dangers of becoming a member of one group of the populations mentioned above.

⁵1 Corinthians 9:22.

⁶John 17:15-16.

Chaplain's are always peripheral persons in the institution. As a rule they are uncomfortable not being a part, but in reality that is the most powerful and helpful position for a change agent. By not becoming a part, the change agent is free to become a consultant to any element or section within the institution. Whenever any change agent becomes a member of a group s/he is part of a group at enmity with at least one other element in the system. It is by deliberately accepting a position outside the system that the change agent can view the system objectively and act as a consultant to the people within the system itself.

A Program for Cadre/Shadow Cadre

The first discovery about people in the confinement facility was the amount of stress under which the cadre worked. These were very young soldiers who were given the responsibility of maintaining custody and control of another group of soldiers of about the same age and rank. The prisoners were in custody for a variety of offenses ranging from disrespect to murder. Many were problem soldiers primarily because of their difficulty relating to authority. The stress related to the proper handling of power was an obvious problem. The chaplain and commander decided to experiment with developing a program of training in human relations, leadership, and motivation aimed at the cadre rather than the prisoners.

The first part of a successful program is the necessity of finding a solid basis of strength on which to build. In this confinement facility this strong point was the sense of personal ability to perform a given task and a certain loyalty to the work team to which individuals belonged. There were problems of poor self esteem, lack of appreciation, and a sense of isolation from others. Some work teams had more group pride than others, but there was a core of loyalty to the small group in all the work teams. It was here that the start was made.

Team Building. The first part of the program was to conduct a series of "team building" exercises which would accentuate a sense of unity within the small group. For the first round of exercises the Myers-Briggs Type Indicator⁷ was chosen as the instrument for learning. This instrument was chosen because it stresses individual strengths and helps people to see differences in others as positive rather than negative aspects. The concept was intended to give attention to and thus reinforce each person's contributions to the team.

The goal was to build in each of the four guard platoons a team loyalty which would allow the smoothest possible functioning during its shift. After the guard platoons had attended the team building exercise, a feedback session concluded that a side effect of greater cohesion among the

⁷Developed by Isabel Briggs Myers, this instrument emphasizes different personality traits and the strengths which come from these traits. cf. Myers, *Manual: The Myers Briggs Type Indicator*. Palo Alto: Consulting Psychologists Press, 1962.

guard platoons had resulted. This may be accounted for by either the guards' realizations of having had a common experience and comparing the results with friends from other platoons or from the simple fact of being the focus of attention. Whatever the reasons for the above side effect, the decision was made to conduct the same exercise with the other work teams within the facility, that is, to work with the shadow cadre.

This decision came out of a concern to include the non-guard personnel in the life of the facility. The cooks, clerks, and counselors are very important to the facility, but they frequently feel isolated and unappreciated. The concept was to create better work teams and to broaden the sense of oneness in the entire facility. The results among the shadow were not nearly so positive as among the platoons. There remains a sense of isolation which may be accounted for by the nature of the four populations in a total institution. However, this change agent is not content with this explanation and seeks to experiment further.

Leadership Training. The second part of the cadre/shadow cadre program consists of an in-house program of training in human relations. This program is in three phases. The first phase is Personal Effectiveness Training⁸ for every person assigned to the facility. The first phase was required training for all ranks.

The second phase of this ongoing training is designed for all personnel in the grade of E-5 and above. This phase is designed to teach leaders how to recognize symptoms of stress and deal with stress in themselves and assist their subordinates who work under stress. In this phase leaders learn the skills of active listening and problem solving counseling.

The third phase is also designed for supervisors. This phase teaches motivation and development of subordinates. As the program is implemented and all current personnel are trained phases two and three will be mandatory on promotion to grade E-5.

Retreat Program. The third part of the cadre/shadow cadre program is a regular retreat away from the facility. Work in a prison environment generates a tremendous amount of stress on persons who work in it. Young soldiers frequently do not have skills for coping with the stress and frequently find self-destructive ways to attempt to alleviate the pain which comes with stress, e.g., alcohol or drug abuse, becoming "barracks rats", aggression, or becoming accident prone. The religious retreat program is designed to supplement the rest of the program by offering creative alternatives on a monthly basis at little or no cost to facility personnel.

The chaplain arranges monthly trips for guard platoons on a rotating basis. These retreats are sometimes to specifically religious retreat centers or places of religious significance such as famous cathedrals.

⁸Personal Effectiveness Training is a program started by the Army chaplaincy in 1973. We choose to use this name and concept, even though this program is no longer widely used.

Usually, however, they are to places of historical, cultural, or political significance such as Trier, Munich, Berlin, or Cologne, Germany. Sometimes they are simply bicycle tours to nearby cities. As the program has developed the demand has grown until each trip has a standby list for spaces. During its first year there were 330 participants in religious retreats from a two hundred person staff.

All these programs, team building, leadership training, and religious retreats are aimed at two different groups, cadre and shadow cadre. The reason for this is obvious. While these groups have natural barriers in a total institution, the leadership in this facility has elected to attempt to enhance cohesion and a sense of team work, not by ignoring distinctions, but by recognizing them, reinforcing uniquenesses in individuals and in work teams, and insisting that all elements are essential to the mission.

It will be recognized by the reader that the emphasis of this chaplain is on the non-prisoner in a prison environment. This is a deliberate decision to focus time, attention and resources on that part of the population which can do the most to bring about lasting change. The guard forces come in constant intimate contact with a large number of prisoners. They influence the environment, comfort, welfare and attitudes of prisoners directly. A guard who is self confident, competent, has a high degree of respect for others, feels a part of a well functioning team, and has the skills to relate to others can be a force for good. The purpose of this program is to produce such a guard. In the same way, a member of the shadow cadre can help make a meaningful impact on the environment and the life of others for good or not so good. The purpose is to produce such a soldier.

A Program for Prisoners

The reader may well think that with such a strong emphasis on the cadre side of the house that the "real" reason for the chaplain's presence is being slighted. However, the making of a positive atmosphere which encourages changes and models possibilities rests with all members of this facility. By working with the personnel of this facility this chaplain has found his ministry to prisoners magnified. The initial negative reaction to program changes has changed to suggestions and referrals from facility personnel for further change. In the following paragraphs the program for prisoners as it has developed to the present will be outlined.

A year before the inception of this program a very good program of Sunday Protestant Worship and Catholic Mass, Wednesday evening fellowship, occasional prisoner retreats and a daily visit to prisoners in close confinement was the religious program. Through the cooperation, suggestions and innovations of the cadre and prisoners this program now has added the following refinements.

Insight. Prisoners are here because they broke the rules of their society. A weekly program called "Insight" is designed as a way to help prisoners see themselves as responsible persons who exercise free choice among options

and as responsible for their own actions. These programs usually use structured experiences in values clarification,⁹ Serendipity programs,¹⁰ and films to help confinees come to grips with themselves, and, when appropriate, make changes in thinking, behavior and feeling.

Bible Study. Prisoners frequently have fuzzy, confused religious backgrounds. Frequently they have been exposed to strong, negative religious experiences. Many want to renew or get back to whatever they remember of these religious teachings. Few, however, have had any systematic way to study their religious heritage. Weekly Bible study programs are designed to teach confinees how to use the scriptures.

Prisoner Retreat. The program that appears to have the strongest effect on individuals is the monthly, all day prisoner retreat. In the prisoner retreat prisoners are given a chance to review their individual life plans¹¹ as they have evolved to date and make new plans; take responsibility; and make changes which they want. This retreat amounts to a personal problem solving marathon. It is publicized and conducted as an intense experience of personal insight, exploration and growth.

Daily Devotions. Life in the confinement facility is a stressful experience for most soldiers. The sense of loss, isolation and helplessness is constant. Weekly worship services were not enough to minister to daily pain. Each day in this facility begins with morning devotions. With emphasis on music as a common language and God as one's daily companion, each day's devotional service now exceeds former weekly attendance totals.

With the refinements in the religious program for prisoners in the past year, participation has increased from about 400 to 3500 per quarter. The most significant aspect, however, is that most of the changes came at the instigation of the personnel of the facility and with their support.

Conclusions

This article was written to offer a program for ministry in an autonomous total institution. This program involves a concept of the total institution and attempts to minister to the needs of the persons within the system by acknowledging the nature of the total institution. Since each autonomous total institution is unique, the program here developed cannot be used in other places as it stands. However, the *approach* will be applicable to any autonomous total institution. The decision to shift priorities from the prisoner (trainee, patient) seems to have been the most significant factor in the success of this program.

⁹Sidney B. Simon, L. W. Howe, and H. Kirschenbaum, *Values Clarification*. New York: Hart Publishing Co., 1972.

¹⁰Serendipity refers to a series of group studies and exercises developed by Lyman Coleman and published by Serendipity House, Box 1012, Littleton, Colorado.

¹¹I use a modified form the "Life Script Matrix" developed by Claude Steiner. cf, Steiner, *Scripts People Live*, New York: Grove Press, 1974.

Last Rites for Survivors: Suggestions for Ordering Chaos

Chaplain (LTC) Charles W. Hedrick

On a pleasant Wednesday afternoon in June a helicopter "went down" during training exercises at Fort McCoy, Wisconsin, a rustic military training site for USAR and National Guard troops in the 5th Army area. The search for the missing helicopter, carrying four military personnel from the Wisconsin National Guard, began shortly after the last reported contact with the aircraft at 1445 hours. The air search was called off when it became dark, but vehicle and foot patrols continued the search until the aircraft was located about 0130 hours the following morning.

I was serving as Staff Duty Chaplain for the post that evening and was also attached as chaplain for the 5503d General Hospital, a reserve unit from Columbia, Missouri. The hospital personnel knew the search was going on and we were monitoring the range control frequency. I turned in about 2300 hours but left word that I was to be awakened as soon as the aircraft was located. The 5503d was operating the post Troop Medical Clinic (TMC) and would render support as required. At 0130 hours I was awakened by our Executive Officer and notified that the aircraft had been located but no further information was available. We immediately dispatched two ambulances to the helipad, which lay a short distance from our TMC, in preparation for receiving the air crash victims. A short while later the message we were fearing most came in: three were dead at the crash site! One seriously injured was being airlifted directly to the hospital at La Crosse, Wisconsin, where they could offer the support of a fully equipped hospital emergency room. The 5503d was requested to provide ground transportation for the three deceased military personnel to Toma, Wisconsin, where they would be held pending the outcome of the crash investigation.

We dispatched two ambulances to the crash site with me, our unit medics, and one of our physicians. We were delayed in evacuating the crash victims until the preliminary investigation was complete. The aircraft had gone down about 50 yards off one of the range roads where the terrain inclined down at a 45° angle. The area was so overgrown with vegetation that one marvels that the aircraft was located at all.



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On reflection, the experience seemed unreal and somewhat bizarre: the not unexpected conflicting reports at the early stages of the accident, the interminable waiting on the road for our signal to make the fearful descent—walking through the underbrush, following an irregular line of swinging lights that faded out in the darkness before and behind us—the rumpled hull of the craft in the glare of the flashlights—lifting the deceased onto the litters and struggling back up the hill; then, in the grey hours of the morning, the long ride to the hospital in the back of the ambulance with what only a few hours before had been living personalities.

While I was waiting above the crash site on the road, gently nudging the Officer in Charge to let us complete our job, one of the sergeants asked me the question that prompted this article: “Chaplain do you want to perform last rites?” It was a particularly provocative question. I happen to be a Baptist chaplain, and, as most of my fellow chaplains know, among those things that Baptist clergymen generally do not do is an at-the-site “last rites” service for the deceased. Indeed, it appears that few religious groups in the Judaeo-Christian tradition make provision for such rituals. For example, the rite of “anointing of the sick” (extreme unction) is intended for the *living*, and it is not even exclusively reserved for someone at the point of death.¹ If the individual is dead, the priest is instructed only to “pray for the dead person, asking that God forgive his sins and graciously received him into his kingdom.”²

In the Episcopal tradition, however, there is a provision made for a ritual



¹*The Rites of the Catholic Church as Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI* (Pueblo Publishing Co.: New York, 1975); for the rite of “anointing of the sick” see pages xv-xvi, 573-642; for the rite of funerals see xvi, 645-720.

²*Ibid.*, 585

service “at the time of death,”³ involving the family and friends of the deceased. It is basically a litany but includes a group recitation of the Lord’s Prayer and commendation prayers for the soul of the deceased.⁴ Those of us whose traditions make no provision for the familiarity of ritual during the strangeness of death’s immediate aftermath tend to feel a little awkward at these particular moments of crisis.

Later, the following afternoon after a few hours sleep, as I was reflecting on the events of the previous evening I wondered why there should not be an at-the-site “last rites ritual” *for* the deceased but *oriented* toward the living. This is, after all, the function of a funeral in my own tradition! Why should there not be a “last rites ritual” performed for deceased accident victims at the scene of an accident? Philosophically such a ritual would be a confession of faith in the goodness of God in the face of his *apparent* capriciousness, as well as a recognition of the value and worth of those whose lives have been so abruptly terminated. Symbolically it would be an act that affirms order in the midst of chaos. Pastorally it would be an attempt to comfort the shocked and screaming psyches of all members of the human family who have experienced the loss, and to reaffirm God’s care and concern in the face of the surrounding destruction and carnage. Hence, such an act would seem to go beyond hollow words and empty ritual to become a performative act of comfort and a testimony of faith. What follows is a suggestion for a ritual act of faith at the scene of a tragic accident.



I. The Affirmation of Faith: Psalm 23

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Began by quoting, not reading, the 23rd Psalm. It is a psalm of assurance that God cares for the individual; a psalm of confidence that God will give support in the dark hours of life; a psalm of hope that God does bring a blessing in the midst of crisis. It should be quoted in the most widely known translation since those words we know *best* seem to comfort us *most* in the trying times of life. Creativity and innovation in preaching are desirable,

³I am told that it is intended that the ritual be performed in behalf of the individual while(s)he is still living; the Prayer Book, however, is unclear on this point.

⁴*The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with the Psalter or Psalms of David According to the Use of the Episcopal Church* (Kingsport Press: Kingsport, TN, 1977) 462-465.

but somehow innovations do not comfort like the familiar when the pain is most severe. Further, the psalm covers all Christian and Jewish groups; there are few who stand within the Judaeo-Christian tradition who will fail to find comfort in these words.

II. A Song of Confidence: Psalm 46

Quote Psalm 46:1-3, 11 as a prayer with an appropriate introductory word indicating that a prayer follows, such as "Our Father, Heavenly Father," etc.

Oh, God you are our refuge and strength, a very present help in trouble.
Therefore we will not fear, though the earth be removed, and though the
mountains be carried into the midst of the sea; through the waters thereof
roar and be troubled, though the mountains shake with the swelling thereof.
The Lord of hosts is with us; the God of Jacob is our refuge. Amen.

The psalm constitutes a prayer to which Jewish, Catholic and Protestant believers alike may all instantly respond, since it expresses their common faith.

III. Commendation and Words of Hope

This should not be a "sermon" but a brief statement, or prayer, that catches up the faith and hope of the Christian and Jewish traditions for life after death. It should not promise more than can be delivered. The statement should be brief and to the point. An adaptation of the "last confession" in the Jewish tradition is recommended. It is a confession that gives eloquent expression to the unity that exists between Judaism and Christianity in certain basic tenants of the faiths.

Shelter him/her (name) in the shadow of your wings, Oh Lord; grant him/her (name) a share in the world to come. Father of orphans and Guardian of widows protect his/her family, and all whom he/she loved. Into your hand has been committed his/her soul. Redeem him/her, Oh Lord God of truth.⁵

IV. The Prayer of Commitment: The Lord's Prayer

Finally conclude your brief witness at the scene of the tragedy by quoting the Lord's Prayer as known from Matthew 6:9b-13, since it is the best known version. The Lord's Prayer is one of the oldest parts of the Christian tradition to be found in the gospels. It likewise expresses the common faith of both Catholics and Protestants; in a very real sense it is also a Jewish prayer.⁶

⁵Adapted from Jacob Neusner, *The Way of Torah: An Introduction to Judaism* (Encino and Belmont, CA.: Dickenson, 1974) 41-42.

⁶This point cannot be argued in detail here. The reader is directed to Joachim Jeremias, *The Lords Prayer* (Philadelphia: Fortress, 1964); T.W. Manson, *The Sayings of Jesus As Recorded in the Gospels According to St. Matthew and St. Luke Arranged with Introduction and Commentary* (London: SCM Press, 1937) 167-171; and in particular Rudolf Bultmann, *Jesus and the Word* (New York: Scribners, 1934) 179-89.

Our Father who art in heaven, Hallowed be thy name; Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever. Amen.

It is the faith of the Priestly Writer of Genesis that a *word* from the Lord ordered the original chaos of creation (Gen 1:1-3). Is it too much to hope that a word in the Lord's behalf might go forth as a comforting word, contributing to the reordering of disordered lives? If we learn anything from the Hebrew Prophets it is that moments of crisis and greatest despair call forth the prophetic word that points the way toward hope. Hence, the modern man of faith should be no less hesitant to invoke God's presence through the recitation of words of faith at the very moment of destruction, disorder and tragic death. It is much easier to do this in the structured circumstance of the funeral service, some distance from the event, but the words are needed in the field! At the very least such an act of faith can produce the "hurricane's eye," if even for a passing moment, and deny, at least in this one tragedy, the sad words of the psalmist, "There is none who takes notice of me" (Psalm 142:4).

Ancient Job's Message Concerning Stress, Illness and Healing

Chaplain (LTC) Paul G. Durbin

A few days ago I was talking with Mr. J. who was in the hospital for the third time in less than a year. He spoke of his past good health and of working through the years in order to have a comfortable retirement. However, after retirement, his life savings are melting away because of his poor health. He had become discouraged and wondered if all his work has been worth the effort. We talked about his feelings about himself since his retirement and the role that those feelings may be playing in relation to his illness. He came to the conclusion that perhaps a change of attitude would help him by improving his chances for better health and/or help him to make the most of life even if the poor health continued.

As we discussed his situation and the possibility for change, I spoke to him about Job and he was surprised that the Bible had anything to say about his situation. His first response to my suggestion that Job might have a message for him was: "What could this man of great patience have to say to me?" As we talked of Job's questions, anger, and frustration, he began to identify with Job and felt that maybe he too could experience meaning for his life.

The book of Job speaks to the human situation as few other books in the Bible do. We, like Job, are often faced with problems, frustration, suffering, anger and fear. Suffering may come upon us suddenly and unexplainably, or it may come gradually over a period of time as our health deteriorates. Whether suffering comes gradually or suddenly, we may question, even as Job did, whether or not we have the resources to cope with our situation. I have a feeling that each of us can see something of ourselves in Job.

When we first met Job, he was a wealthy and respected family man who was a powerful citizen of his community. It looked as if everything were going his way, but in the midst of this picture of the good life came one crisis after another which radically changed Job's life. Misfortune followed misfortune until at last came the worst news of all: the message that all of his children were killed during a storm. Reeling under the shock of all his losses, Job cries, "Naked came I out of my mother's womb, and naked shall



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I return, thither, the Lord gave the Lord hath taken away. Blessed be the name of the Lord." (Job 1:21 NEB)

Like Mr. J., most of what I had heard about Job concerned his patience. Most of us, at one time or another, have referred to the "patience of Job." I propose that the essence of what we call "Job's patience" in reality comes from one's immediate denial or refusal to believe shocking or disturbing news. In a crisis situation, it is difficult instantaneously to accept the reality of what has actually happened. When one is informed of the death of a loved one, a dreaded disease, the loss of their job, betrayal by a friend, or the end of a marriage, one's first reaction is usually shock and/or denial.

Following his financial loss and the tragic loss of his family, Job developed large and painful sores which covered his entire body. Each individual is a trinity within himself or herself, made up of body, mind and spirit. Whatever affects one of these areas, will have a significant impact on the other two. Dr. Herman Benson, M.D., writes that the body and mind should never be disassociated. "The mind and body are inseparable."¹

A psychologist, Leslie LeCron, in her book on self-hypnotism writes that a person is a unity of mind and body, each influencing the other. "The whole individual must be considered in dealing with emotional disturbances. The inner mind works through the brain to control the body and to affect it."²

Accepting this view, one comes to the conclusion that each of us is a participant in our own health, for better or worse. Think back to your last physical illness and consider whether or not you were under some emotional stress or pressure prior to the illness. For minor illnesses such as a cold or headache, the stressful situation may have occurred only a short time before the illness. For more serious illness, the stressful situation may have occurred several months before the illness. The Simontons, working with cancer patients, write "Our studies and others suggest that these critical stresses are likely to have occurred six to eighteen months prior to the diagnosis of the disease."³

It seems that our bodies are more susceptible to illness following an emotional crisis than at any other time. It is not necessarily the stress, but how we handle the stress that tends to lead to illness. Some stress (such as the death of a close friend or loved one, changes in one's financial situation, changes in one's job or marital status, etc.) have a tendency to reduce our natural immunity to illness. If and when emotional stress reaches such a painful intensity that we cannot deal with it, our bodies tend to get sick so that our minds can concentrate on our physical illness rather than on the

¹Herman Benson, *The Mind/Body Effect* (NY: Bantam Books, 1979), p. 3.

²Leslie LeCron, *Self-Hypnotism* (Signet Books, 1964), p. 28.

³Carl and Stephanie Simonton and James Creighton, *Getting Well Again* (NY: St. Martin Press, 1978), p. 87.

emotional stress. I am not suggesting that all illness is the result of emotional stress, nor that emotional stress will always lead to physical illness, but that we become more susceptible to disease when we have been experiencing emotional stress.

As early as 1950, Dr. Hans Selyes of the University of Montreal was saying that anger and frustration, induced by stressful situations, increases the body's output of hormones.

"These provide a quick burst of energy and strength that enables us to either meet the danger or run from it. But in today's society fight or flight are not always possible reactions to stress. And when these hormones are not harmlessly discharged through action, they create an imbalance, causing various kinds of damage—including depression of the immune system, which helps protect us against illness."⁴

Alfred Adler states that to some degree every emotion finds some expression in the body. The emotion will be seen in some visible form such as in the persons posture. The emotion may be seen in the face or trembling of a persons legs. Changes can also take place in the organs of the body and the circulation of the blood. "If we examine more closely we shall find that every part of the body is involved in an emotional expression; and that these physical expressions are the consequences of the action of the body and mind."⁵



Occasionally when a person sits in a draft he or she may catch a cold, while on other occasions they do not. Why? In order to catch a cold, there must be some other element at work besides sitting in a draft. In looking back at the last time I caught a cold, I discovered that I had been under a lot of pressure during the three weeks prior to the onset of the symptoms. The only other chaplain working at Methodist Hospital had been admitted to the hospital about three weeks prior to my catching the cold. He was hospitalized for over a week and had to spend several days of recuperation at home. During that period, I was "on call" 24 hours a day and had not been able to take a single day off.

I needed some time off, but I felt pressed to be present in the hospital each day. In the end, my body said to me, "If you will not take a

⁴Judith Glassman, "When Your Mind Can Cure Your Body," *McCall*, Vol. CVII (April 1981), p. 85.

⁵Alfred Adler, *What Life Should Mean to You*, (NY: Capricorn Books, 1958), p. 40-44.

day off, I'll get sick and then you will have to take some time off." The next day I came to work with a bad cough, a sore throat and runny nose. Around noon I told our secretary that I was taking the afternoon off because I could not visit the patients with the cold I had. Though I did not want to be sick, the cold gave me a legitimate excuse to take the afternoon off for some rest. Perhaps if I had taken an afternoon off a few days prior to getting sick, I could have avoided the cold altogether.

The points I am trying to make are that (1) my resistance was down due to the emotional stress and (2) there are certain gains which one can receive from an illness. Lance Webb has observed that our physical illness may be a cover to hide a deeper illness of mind and spirit. He concludes, "We may take advantage of our illness either as a means of drawing attention to ourselves or to hide a deeper fear of insufficiency we thus are presented from meeting."⁶

If one needs affection but only receives affection when he or she is ill, then illness may meet his or her need. The subconscious mind says, "I will get the attention I need by getting sick." The subconscious mind does not care that the body experiences pain, for the person's deepest need for affection is being met.

A very prominent man was stricken with a stroke. During my first visit I discovered that he was the son of a famous man. The son had followed his father in their business, but over the years realized that he would never reach the heights which his father had attained. Though he was successful, he could not accept the fact that he was unique in his accomplishments because they seemed small to him in comparison with the accomplishments of his father. Feeling that he could never be the man his father had been, he had a stroke. Now he had an excuse for his self-imposed inability to reach the heights his father had. He could now say, "If I had not suffered this stroke, I would have been as famous as my father."

Paul E. Johnson, in an article for *Religion and Medicine*, adds his voice to those of us who see that emotional stress plays a very different part in our illnesses. He suggests that emotional tension such as fear, anger, guilt, frustrated desire, aversions are causing: peptic ulcers, vomiting, indigestion, loss or excess of appetite, diarrhea, constipation, mucous colitis, high blood pressure, palpitations and irregular beat of the heart, hay fever, laryngitis, chronic cough, skin problems, convulsions, headache, genito-urinary disturbance, thyroid disorder, diabetes, and so forth.⁷

The Simontons and Arnold A. Hutschnecker would add cancer to the above list. Hutschnecker wrote,

We ourselves choose the time of illness, the kind of illness, the course of

⁶Lance Webb, *Point of Glad Return*, (Nashville: Abingdon Press, 1960), p. 178.

⁷Paul Johnson and David Belgium (ed.), *Religion and Medicine* (Iowa State University Press, 1967), p. 34.

illness and its' gravity.... We are moving toward a recognition that in illness of any kind, from the common cold to cancer, emotional stress plays a part.⁸

Feeling defeated by his many losses and fearing that God had deserted him, Job lost hope; with that loss of hope, he became ill. Viktor Frankl, speaking of a man who was trying to keep his fellow prisoners alive in a World War II German concentration camp wrote: "He talked about many comrades who had died in the last few days, either of sickness or suicide. But also mentioned what may have been the real reason for their death; giving up hope."⁹

It is logical to assume that the losses which Job experienced played a part in his illness. He lost his wealth, his property, his position in the community, all his children, the respect of his wife, his belief that God cared for him, and his hope. Anyone of these misfortunes would have placed great emotional stress on any person, but put them together and they become an almost unbearable burden. Job certainly had enough stress to weaken his natural resistance to disease.

Reeling under the shock of his losses, Job withdrew to be by himself. At first Job could not properly express the emotions he felt. As a result, Job became sick with large and painful sores which covered his body. Leslie Weatherhead writes, "If emotion is neither expressed in its appropriate action or even admitted to consciousness, it will have its revenge by setting up some form of mental or physical distress."¹⁰

Three friends came to visit Job and for a long time, they sat in silence with him. Believing that his friends would understand, Job lets out his feelings of frustrations, anger, and his own lack of understanding concerning the terrible misfortune of his life. Job says, "I am weary of living. Let me complain freely. I will speak in my sorrow and bitterness. I will say to God. 'Don't just condemn me—tell me why you are doing it. Does it really seem right to you to oppress and despise me....are you unjust like men....that you must hound me for the sins you know full well I've not committed?'" (Job 10:1-7 Living Bible)

Though it was clear to Job that he was angry with God for his misfortune, many people facing a crisis do not know who to be angry with. Not knowing who to be angry with, some will show their anger toward family, friends, doctors, nurses, self, chaplain, God, others, all.

As I approached Mr. C's bed, I could tell by the expression on his face that he was angry. I extended my hand toward him and said, "Hello, I'm Chaplain Durbin, the hospital Chaplain." He responded, "Put your hand down, I refuse to shake hands with anyone connected with this hospital." I said, "I am sorry that you feel that way. What has happened to

⁸Maggie Scarf, *Psychology Today* (September 1980), p. 33.

⁹Viktor Frankl, *Man's Search for Meaning* (NY: Pocket Books, 1963), p. 129.

¹⁰Leslie Weatherhead, *Psychology, Religion, and Healing* (Nashville: Abingdon Press, 1951), p. 359.

make you so unhappy with the services of our hospital?" He answered with a number of complaints about the nurses, his doctor, and food service. I told him that I would ask the patient representative to visit him and hopefully some of his problems with the hospital staff could be corrected.

After several visits, Mr. C and I became friends when he learned that I had spent several years in the Army and was a National Guard Chaplain. Mr. C. has retired from the Army after 30 years and shortly thereafter, he had a stroke. He had always been a man in control of other men and now he could not even control his body. This was very frustrating to him, so he took out his anger on anyone who was available. After several visits he began to see the reason for his anger and was able to work toward releasing its hold on him in non-destructive ways.

From my experience as a hospital chaplain, I have come to the conclusion that to properly express one's anger is a healthy reaction to hurt. A person should not let out his or her anger in destructive ways, but should discuss it with a non-judgmental counselor whom they can trust. Through that discussion, the person may discover what he or she is angry about and how properly to express it. By doing so, the person has the opportunity to release the anger and therefore be freed of its hold.

Job expressed his anger to God before his friends. The reaction of Job's friends was very similar to the reaction of many people today. Instead of being servants of God in love and concern, they felt the need to defend God. As servants, we are concerned with the hurt of people and how the hurt may be healed or endured. As defenders, we are concerned about the hurt as a threat to our own faith. When the needs of the other person is the center of our concern, we respond to them in love and care. When we are threatened by the needs of others, we react and become defensive of our position. When a person asks, "Why God am I having to go through this?" The response of the defender is usually, "You can't question God."

Job was not afraid to ask "Why?" nor was he willing to stop with that question, but struggles through it to a greater faith. Those who ask, "Why does wickedness so often triumph?" will find Job wrestling with the same question. Those who cannot comprehend why the righteous suffer beyond anything they could deserve will find Job thinking their thoughts. Those who do not understand why they are suffering will find their bewilderment echoed in the stirring prayers of Job. (Job 2:11-12, 20-21, Job 6:24-30, Job 7:20-21, Job 9:14-15, Job 10:1-7, Job 16:5-8, Job 21:1-6, Job 23:1-5)

The first reaction of many to these prayers is, "How can anyone of faith say these things?" At times don't most of us feel like saying something similar to those prayers. Miss M. was in the hospital because of a brain tumor, and was scheduled for surgery the following day. She began our conversation by telling me that she was afraid of losing her faith. She had been a Christian for a number of years and came from a background which taught that to question God was to doubt God. Her local pastor had visited

her earlier in the day and had reinforced that belief. She expressed some fears and doubts about the success of her upcoming surgery to her pastor. He told her that she must not feel that way and she should not question God's ability or willingness to bring about her healing.

I allowed her to talk of her fears and tried to assure her that she was experiencing normal feelings of anxiety. I shared with her some of Job's questions. I told her that when we have a question on our mind, it should be acknowledged and released before we can really feel that God loves us and cares for us.

If I need to ask you a question, but I cannot trust you to accept my question then I have built a barrier between you and me. I feel that the same thing is true when I have a question for God, but cannot trust him to accept my question. If I cannot trust God to accept my question, how can I trust God to accept me? It is as we are able to trust God to accept us with our questions that we can get beyond the questions to a greater faith.

To question is not to doubt, but to seek meaning in the midst of our situation. Some have called Job, Jeremiah, Habakkuk, and the writer of Ecclesiastes, "the skeptics of the Old Testament." For most people, skepticism or doubt of any kind means unbelief, and this leads many sincere Christians to fear questions. For some to question is to doubt, so they fail to bring to light the unspoken questions that lie buried somewhere inside themselves. By leaving their questions buried inside, they fail to bring them to God where they can be resolved and released.

Following anger, the next response to crisis is usually an attempt to make a bargain for a better deal. In Job's case, his friend told him that he should stop being angry and should make amends to God. They promised that if he would only repent, God would restore his health and wealth. The person who considers bargaining says to himself, "If I cannot change my situation by denying it or by being angry about it, maybe I can make a bargain with God to change my situation."

Job refuses to consider any kind of bargain and moves directly from anger to depression. Job felt that he had enough. He was despondent and wished for death. This feeling is in line with Hutschnecker's statement, "Depression is a partial surrender to death."¹¹ Job felt insecure and hopeless for he believed that God had deserted him in his suffering. He felt that he could accept his suffering if only he could be assured or given hope that God had not abandoned him. I am sure that there are times when we feel that God does not hear our prayers or is not concerned with our situation. Many have said to me, "Chaplain, I don't feel that my prayers mean anything to God. God just doesn't seem to be listening to me."

Listen to Job. "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (Job 23:8 KJV) Job's problem was that he felt cast off from God

¹¹Maggie Scarf, *Psychology Today*, p. 33.

and with that came feelings of abandonment, helplessness, and hopelessness which almost overwhelmed him. In the midst of his despair, God came to Job in a whirlwind. In the valley of the shadow of death, Job had an experience of God's presence.

If you go to the book of Job to find an answer to the question, "Why do we suffer?", you will find no theological answer. The voice from the whirlwind asks us to recognize our limitations and to trust God when we do not understand. God calls upon us to hang on and not to give up on our faith even when there is every reason to give up. Without answering our question, faith allows us to live in a world where evil exists without being beaten by it. Perhaps the true test of faith is whether faith can continue without proof or demonstration to back it up.

As Job shared his burden with God, God came to him in a whirlwind and assured Job of God's presence and love. Job proclaimed, "I have heard of thee by the hearing of the ear, now mine eyes seeth thee." (Job 42:5 KJV) In reference to the theory that emotional stress can cause or add to our physical illness I believe that the proper handling of stress can help us move toward health. It is interesting to note that once Job had experienced God and was convinced that God had not forsaken him, his healing began.

No longer feeling abandoned by God, Job was released from emotional stress and could concentrate on healing. Healing may or may not come to us in our illness, but a positive hopeful expectation allows the body to respond more positively to the treatment received. The writer of Proverbs might have been thinking of the value of hopeful expectation when he wrote, "A cheerful heart does good like a medicine, but a broken spirit makes one sick." (Proverbs 17:22—The Living Bible) Dr. Norman Vincent Peale wrote, "Some people have found health, vitality and increased strength through right thinking, especially spiritual thinking."¹² Goethe the German philosophic poet wrote, "There is no predicament that cannot be ennobled either by doing or enduring."¹³ Victor Frankl has said, "Everybody can be helped, if not directly by psychoanalytic approaches, then indirectly by helping the patient change his attitude."¹⁴ That is what happened to Job. He found the motivation for change through his relationship with God, which renewed his hope. With hopeful expectation, both his attitude and situation changed for the better.

Saying that we participate in the state of our health is not intended to produce guilt for being sick, but to give hope that we can move toward health. Though we continue to rely on medical procedures, we can add our own hopeful expectations, increasing our ability to overcome our illness or injury. Chaplain Carl R. Stephens writes:

Holistic medicine views illness as an opportunity for discovery as well as

¹²Norman Vincent Peale, *Positive Thinking For a Time Like This* 1975, p. 111.

¹³Robert Leslie, *Jesus and Logotherapy* (Nashville: Abingdon Press, 1965) p. 96.

¹⁴Ibid, p. 96.

misfortune. This resonates with Judo-Christian tradition. Holisim desires to enable persons to understand psychological stresses—loss, unemployment or simply change—may take the forms of organic pathology and emotional problems. There is no place in holism for accusation. Holism wants to enable the person to appreciate how he participated in becoming ill in order to insure participation in getting well again.¹⁵

I first became interested in the ability of the mind to assist one in dealing with pain and suffering while I was chaplain for the Burn Center (IRS) at Brook AMC in 1975. My first attempt at helping a person influence his pain and healing was with a 16 year old boy who had burns over 30 percent of his body. I began by asking R. to close his eyes and become as comfortable as possible and then to take three deep breaths. In a very soft and monotone voice, I would tell him that he could feel his body relaxing and that the tension was leaving his head and face. He could feel the tension flowing down his body. The tension in his neck muscles were relaxing and he could feel it leaving as it flowed down his chest, his stomach, his legs and out the soles of his feet.

He was from Florida and enjoyed the beach and swimming. I asked him to imagine lying on a beach. He could feel the blanket under him and the warm rays of the sun as they covered his body. He could mentally get up and go into the water. He could feel the water as he went into the ocean. It was warm and comfortable. He could swim and enjoy the feel of the water. When he was tired he could return to the blanket, lie down and go to sleep. This experience helped him reduce his pain. He learned to do this exercise by talking himself through the various steps and so was able to use it whenever he needed to do so.

We are discovering that many of the body's functions over which we felt we had no control over can be influenced by our mental attitude. Judith Glasser writes, "One of the most widely accepted methods of gaining control of one's inner state is biofeedback. Using this technique, patients learn to affect such internal activities as brain waves, blood flow and heart beat, functions long believed to be outside conscious control."¹⁶ Through the help of biofeedback, patients have been able to raise or lower temperature and blood pressure. Even without the biofeedback machine, we can help patients have more control over their body functions.

Whenever I work with a patient using this therapy, I tell them that we are working for a better quality of life as well as for healing. B. is a young woman who is the first cancer patient that I have worked with using this method. She was referred to me by her doctor after her second hospitalization with cancer. I met B. about 2 years ago when she had a breast removed and met her again when she returned to the hospital several weeks ago. The cancer had spread to such a degree that surgery was not

¹⁵Carl R. Stephens, "Holistic Medicine and the Chaplain," *AP&R Bulletin* (March, 1980) p. 108.

¹⁶Glassman, p. 161.

considered, so she began chemotherapy. She was informed by her doctor of her situation.

I asked B. to write down any stressful situations which she had experienced over the 6 to 18 months before her diagnosis and to list any gains she received from her illness. For emotional stressful events she listed the following: [1] a year before her cancer was discovered, her husband left her for another woman. [2] The next month, she had to go to work to support herself and her children. [3] Filed for divorce. [4] Had first date with another man, but worried about how her children would react. [5] Found a lump in breast and the breast was removed. [6] Divorce final. [7] Married the man she had been dating. [8] Another lump found and a return to the hospital.

For the gains of her illness she listed: [1] Did not have to work. [2] Could take it easy. [3] Gets more attention. [4] Can say "no" without worrying about hurting other people's feelings. We discussed how she could accomplish those gains without the excuse provided her by being sick. We talked about relaxation therapy, image therapy, and goal setting as developed by the Simontons and the use of self-hypnotism to help her deal with a wide range of issues in her life. I asked her to do the relaxation therapy and image therapy three times a day and the self-hypnotism when needed. When B. first came to me she could see only sickness, pain, and death in her future. Visualizing oneself getting better helps one have a more hopeful attitude and a better quality of life. Dr. Harry Emerson Fosdick once said, "Picture yourself as defeated and that alone will make victory impossible. Picture yourself vividly as winning and that alone will contribute immeasurably to success. Great living starts with a picture held in your imagination of what you would like to do or be."¹⁷

I told B. that during mental imagery that she should picture what she wanted to happen. I had her picture the cancer as weak and disorganized and her white blood cells as strong and aggressive. The chemotherapy was a friendly ally of the white blood cells. For self-hypnotism, she was to make positive suggestions to herself in order to help improve self-esteem, to reduce pain, or for other helpful reasons. I told her that suggestions work better if they are positive rather than negative and if repeated several times. I told her not to give herself too many commands as that tends to defuse the power of the suggestion.

Continuing with the Simonton approach, I asked her to set some attainable goals for the future. When one goal is reached, she can set another. The goal setting is an ongoing process. I asked her to set aside a regular schedule of exercise and play. Richard Haas has written:

Historically, it has long been recognized that stress related occasions may be reduced through exercise. These exercises reduce stress and depression. They encourage enhancement of the lives of people physically, mentally, emotion-

¹⁷Maxwell Maltz, *Psycho-Cybernetics* (Pocket Books, 1972), p. 45.

ally, and socially. There is no doubt in my mind that proper exercise improves both physical and mental health of a person.¹⁸

We discussed how her resentment toward her husband and his girl friend interfere with her health and quality of life. Resentment keeps the hurt alive and blocks the healing; emotionally, physically, and spiritually. Maxwell Maltz said, "Forgive others. Do it not only for their sake but for your own. If you don't, you will feel within you nauseating resentment destroying you from within."¹⁹

We discussed her feelings that God had forsaken her, and she now believes that God is actively helping her through this situation. We talked about set-backs which she has had or might have in the future. We have talked about the death process and the grief she experiences concerning her death.

While this paper was being typed, B. returned to the hospital with excess fluid in her lungs. She had just returned from a pain-free vacation. She died three days later. I do not know if we added any time to B's life, but she did have a better quality of life. Her doctor told me that he had never seen such a change in the attitude of a patient as he had seen in B. as a result of the therapy. She was ready to die and had no hope for the future, but as a result of the therapy she lived with hopeful expectation and lived a more meaningful life. During this time, B. was relatively pain-free and lived an active life to include enrolling in a local community college.

The relaxation, imagery therapy and self-hypnotism tends to decrease fear and to bring about an attitude change. The Simonton's have found that it can effect physical changes, enhancing the person's own immune system, altering the course of the disease, decreasing tension and stress, and helping to confront and alter the stance of hopelessness and helplessness.²⁰ These methods along with traditional medical treatment and faith in the God who cares can help in healing. Even for those illnesses and injuries which cannot be healed, these methods bring about an improved quality of life. Again I would like to emphasize that to say that one participates in his or her own health situation is not intended to create guilt over being sick, but to give hope for healing and help for dying.

Job's message to the modern sufferer is that human nature, in response to crisis, has not changed very much over the centuries. The message of Job to our day is that the painful experiences of life can cause one to have feelings of resentment, hostility, doubt, and separation. These feelings are natural reactions which can either destroy one's faith or lead one to a fuller understanding of God's presence in their life situation. The

¹⁸Richard W. Haas, "Reducing Stress and Depression with Exercise," *APHA Bulletin*, (March 1979), p. 24.

¹⁹Maxwell Maltz, *The Magic Power of Self Image Psychology* (Englewood, NJ: Prentice-Hall, Inc., 1964), p. 104.

²⁰Simonton, *Getting Well Again*, p. 137-138.

message of Job indicates that our emotional state of mind has an effect upon our health either for good or bad. While stress can lead us to illness, hopeful expectation can help us to regain our health and/ or to improve the quality of life. If we can work through these normal reactions to hurt, grief, death, and loss, then maybe like Job, God will become real to us in his own way to assure us of his presence and to give us strength to either overcome or endure.

Pastoral Treatment of Scrupulous Penitents by Systematic Desensitization

Chaplain (MAJ) Peter P. Madus

Scrupulosity, that haunting conviction that one has irreconcilably offended God, or is about to do so, is a real problem frequently requiring specialized help. As a serious and prolonged condition it is characterized by that gnawing feeling, persistent doubt, and unreasonable anxiety about the morality of past, present, and future actions coupled with the tendency to exaggerate the sinfulness of particular actions, or even the tendency to discover sinfulness where objectively none exists. Consequently, the scrupulous person confesses in a confused, wandering, repetitive, and doubting manner. Indiscriminately victimized are both young and old, rich and poor, strong and weak, the well educated and the uneducated.

The real problem of scrupulosity in a particular individual frequently entangles the areas of psychotherapy and religion in a manner which is almost inextricably complex. In the treatment of scruples, the advantages of traditional psychotherapy are notable, but many times so expensive and time consuming as to be of no real practical value in the relieving of an average victim. Turning to faster help as embodied by some of the behavior therapies seems a reasonable alternative. If the particular behavior therapy selected happens to be one which may be employed by a spiritual director on a direct and somewhat simplified level, all the better.

This presentation attempts to suggest a practical program in the alleviation of scruples employing a behavioral technique called systematic desensitization. It is proposed for priests attempting to aid sufferers in the anxiety which may surround confessional practice, but with some basic alterations may be adapted to the needs of other ministers for all people who are inordinately preoccupied with matters of forgiveness and reconciliation. The writing may serve as a simplified program to be utilized by spiritual directors unskilled in the field of behavior therapy, but who must try to help the scrupulous, and who are frequently the only source of help.

The presentation, done in APA format, represents my interest in bringing psychotherapy to bear upon spiritual direction in the pastoral ministry and naturally within the chaplaincy, where appropriate. Certainly beyond the scope of this paper is any assessment of the reality of the



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problem of scrupulosity in an age characterized by such freedom and openness. At the same time, any expansion into a presentation of behavior therapy and systematic desensitization in any general scientific way cannot be included within the narrow confines of the paper's requirements. By the same token, blending the roles of spiritual director and therapist in a single person epitomizes a controversial presumption to which many pages could be devoted. (Natale 1977). Nonetheless, it will have to suffice to simply say that through the years men of real vision have succeeded in reconciling the pros and cons by uncovering ways for understanding and new means for helping.

With all the necessary limitations being observed, we move now to the proposed model.

Case in Point and Model for Treatment

Scrupulosity essentially is not a moral problem although frequently entangled in a moral framework, it is primarily an emotional problem wherein certain stimulating situations frequently involved with the events surrounding the examination of conscience, the confession of sins, and sacramental absolution are reacted to with pronounced anxiety and fear (Lauras, 1964, chap. 3; also Hagmaier & Gleason, 1959). In a typical Catholic, the symptoms are clear enough to recognize quickly, and severe enough to demand attention. The model presented here will employ a typical sufferer (referred to hereafter as "scrupulant") who feels undue anxiety as confession is anticipated. Extreme nervousness and shortness of breath are experienced while entering the confessional. Any observations or objections made by the confessor create highly increased pulse rate and an almost immobilizing reaction of anxiety. As the individual is discovered, usually in the confessional, a time is set up for a private meeting at the rectory when convenient for the individual and the priest (hereafter called "spiritual director"). It makes little sense to try to deal with the problem in the confessional.

In the initial meeting the individual needs to be put at ease. Any probing into the roots of the problem may only add more anxiety to the already overburdened person. At this point there is no need to examine, analyze, or interpret any factors which may help to explain how the person became so entrapped in scrupulosity. The delving into childhood experiences, legalisms and rigorisms of the past, parental dispositions, etc., can be left for later psychoanalytic therapy by a psychologist if so required in the ultimate attempts at relief. As important as all these factors may be, the primary attempt here is not to explain how such feelings grew and deve-

loped, but how they can be neutralized starting here and now. Understanding in itself frequently does not relieve neurotic tension. In systematic desensitization we move directly toward the feelings of pain and discomfort, trying to emasculate them of their force and overwhelming power with little regard for causative factors. On the other hand, enough questions need to be asked to be sure the individual is not suffering from a host of other neurotic compulsions, fears, or phobias so as to make the scrupulous aspects of the affliction the mere tip of an iceberg, involving mental unravelings which obviously are going to lie clearly beyond anything the spiritual director should judiciously take on.

The suffering individual can be introduced to systematic desensitization by a brief presentation. The central role of anxiety in the person's emotional problem might be brought out as follows.

You realize that this anxiety which plagues you plays too big a part in your life. It is really what all your suffering is all about—not all the religious considerations it is tangled up with in your life. We are all emotional persons. Feelings play a significant role in everybody's life. Sometimes you might experience such feelings as you are being confronted by a poisonous snake or an oncoming car, but you would not come for help because of such feelings.

On the other hand, it is a different matter when such feelings are aroused by experiences or impending experiences which contain no real threat—such as going to confession, of having a sexy thought pass through your mind while watching TV. To get all hot and bothered by situations is obviously inappropriate and can interfere in a most distressing way with your daily functioning. It is this neurotic anxiety that we have to detach from the situations which provoke it.

Somewhere along the way you learned to be afraid and uneasy about confession and forgiveness. Maybe you experienced some harsh treatment for a mistake you committed even though you were very sorry. Perhaps you have had unpleasant experiences with various people about being forgiven and accepted. Perhaps they expected you always to do better than you could consistently do. You may have worked with or for some of these people. Maybe you have lived with them. Sometimes we even come to feel that he deals with us the way they do. It makes sense then that we might begin to have in appropriate feelings about experiencing him and his forgiveness in the sacrament of reconciliation. These learned feelings have to be unlearned and eliminated by learning new feelings. It is not always easy, but it can be done.



After such an introduction, the first step of relaxation training is initiated. The following description of relaxation training is based largely upon Jacobsen's initial work over forty years ago (Jacobsen, 1938) as

presented by Wolpe (1969, chap. 6). The scrupulant should be instructed in a practical way about the autonomic effects that accompany deep muscle relaxation, and how such effects are diametrically opposed to those characteristic of anxiety. The individual should be informed that deep muscle relaxation is one of the most successful ways for combating anxiety, and that it has been found that there is a definite relationship between the extent of deep muscle relaxation and the production of emotional changes opposed to anxiety. The goal of this part of the program is to teach the scrupulant how to relax far beyond the usual point, and with practice, to be able to switch on at will the very definite emotional effects of an anti-anxiety kind. In the following deep muscle relaxation description, general directives may need to be varied according to individual cases. The project should be divided up between four to six half-hour sessions within a period of about two weeks.

The scrupulous individual is comfortably seated in a quiet, out-of-the-way room at the rectory or parish house. The setting must be totally private and then removed from phones and interruptions. The lighting must also be conducive to relaxation. The scrupulant is asked to grip the arm of his chair with one hand to see whether he can distinguish any qualitative difference between the sensations produced in the forearm and those in his hand. He is told to take a special note of the quality of the forearm sensations because it is caused by muscle tension in contrast to the touch and pressure sensations in the hand. He is also asked to note the exact locations of the forearm's tensions. The spiritual director may then grip the individual's wrist, asking him to bend his arm against resistance, thus making him aware of the tension in his biceps. Then, by instructing him to straighten his bent elbow against resistance, he calls his attention to the extensor muscles of the arm. As the amount of restraining force is lessened he lets go and the spiritual director goes on to point wherein the forearm comes to rest on the arm of the chair, and that although the muscles will indeed be largely relaxed, a certain number of fibers will still in fact be contracted. By extending the activity that went on in the arm muscles as the forearm was coming down, we effect that kind of relaxing of additional fibers that will bring about the emotional effects which are sought here.

The spiritual director then grips the scrupulant's wrist a second time and asks him to tense and then gradually to relax the biceps. When the forearm is close to the arm of the chair, the spiritual director releases the wrist, allowing the scrupulant to complete the movement on his own. He then exhorts him to go on letting go, to keep trying to go further and further in the negative direction, to try to go beyond what seems to be the furthest point.

When the scrupulant has shown by relaxing his biceps that he fully understands what is required, he is asked to place both hands comfortably on his lap and try to relax all the muscles of both arms for a few minutes. He should report any new sensations that he may feel such as tingling,

numbness, or warmth. Most people have rather limited success when they first attempt to relax so they have to be assured that good relaxation is a matter of practice. Practice should consist of fifteen minute periods twice each day.

From an emotional point of view, the most important muscles in the body are situated in and around the head. We might begin with the muscles of the face and forearm. The person is asked to contract his own eyebrow raising-and-frowning muscles and then given about ten minutes to relax them as far as possible. A sensation of warmth and tingling should be experienced, and perhaps even a feeling of thickness, as though the skin were made of leather. These desirable sensations, as a rule, indicate that the degree of relaxation has gone beyond the normal level. Attention must be drawn also to the muscles around the nose by wrinkling the nose, and the muscles around the mouth by pursing the lips. Biting down is required to tense the muscles used in mastication. The position of the lips (slightly parted) usually indicates the relaxation of these muscles. The muscles of the tongue may be felt contracting in the floor of the mouth by firmly pressing the tip against the back of the lower incisor teeth. In relaxing the tongue look for a feeling of enlargement of that organ.

The main target in the neck region is the posterior muscles which normally maintain the head's erect position. Relaxing these muscles makes the head fall forward with the chin pressing against the sternum. Some who may find discomfort in this forward leaning may practice relaxing the neck muscles with the back of the head resting against a high-backed chair.

The muscles of the back are relaxed by arching the spine. The abdominal muscles are tensed as if in anticipation of a sharp blow to the mid region. After contracting these muscles, they are let go as far as possible. The thoracic muscles (muscles of respiration) can be emphasized to augment relaxation here by calling attention to breathing rhythm. A few deep breaths can soon reveal that while some effort is involved during inhalation, expiration is essentially a letting go which can act to coordinate the relaxation of various other muscles at the same time.

The final area of relaxation lies in the lower limbs. It is perhaps best to start from the feet up. By pressing the toes against the shoes, flexing the feet themselves, applying weight to the toes, trying to bend the knees against resistance, and flexing the thighs, must all the muscles involved be considered in relaxation of the lower limbs.

The assessment of the scrupulant's ability to relax depends partly upon his reports concerning the calmness which relaxation brings him, and partly upon the impressions gained through observation. After a few sessions, most individuals report feelings of ease, tranquillity, or sleepiness. No mechanical indicators can be used here, and the reports of the individual himself will have to serve as a sufficient and reliable guide toward the desired emotional state of relaxation. Some report a positive feeling of calm after only one or two sessions of relaxation training, while other appear to possess a kind of relaxation radiation zone from which

relaxation spreads to other regions when the radiation zone is relaxed. The sequence of various muscles for relaxation training is not necessarily in the order given above. In teaching relaxation training, the first step in the systematic desensitization of scrupulous penitents, no drugs, tranquilizers, or hypnotisms are to be used by the spiritual director for obvious reasons which center on his competence. On the other side of the coin, however, there are various records and tapes available on relaxation training which might be helpful to the spiritual director. Although very practical, they frequently oversimplify the task at hand and go far to emphasize the relationship of the spiritual director and the scrupulant which could ultimately figure very valuable in the final effects desired. Whatever else, systematic desensitization is conducted within the context of a psychotherapeutic relationship. Elements of supportive and reeducative psychotherapy often evolve quite naturally during the course of treatment and are potentially very powerful therapeutic forces which could complement very richly the behavioral procedure being used (Brady, 1972, p. 148).

While relaxation training is proceeding, the construction of a desensitization hierarchy is taking place. The hierarchy here would be a list of anxiety-producing stimuli associated with confessional practice and ranked according to the amount of anxiety evoked (see Wolpe, 1969, p. 108 ff.; Patterson, 1973, chap. 6; Okn, 1976, pp. 133-144). The construction of the hierarchy should be an easy matter, and the rank ordering of the parts should be obvious. Any complexities, wide divergencies, and difficulties in putting the hierarchy together could probably indicate that there are other neuroses involved here besides scrupulosity. This in turn might quickly indicate the presence of a neurotic network into which the spiritual director might best not get involved. The contents of the hierarchy are collected in an ordinary conversational way and not under relaxation, since it is the ordinary response to stimuli which needs to be known. At the same time, the scrupulant need not have actually experienced each situation to be listed in the hierarchy. Generally, it is almost as easy to imagine a supposed event as one that has occurred at some time. For example, the thought of never being able to go to confession again may be just as anxiety-producing as the real happening should the reality of that situation become inevitable for the future.

Let us suppose that the scrupulant, with the help of the spiritual director, offers the following more-or-less-anxiety-producing situations: being forbidden by the priest to retell already-confessed sins in the confessional, missing Mass on Ascension Thursday and not being able to get to confession until Saturday, having a stroke and losing the power of speech and being unable to ever go to confession again, getting shipwrecked on a desert island for a month and not being able to go to confession, wanting to go to confession before Mass but being refused by the priest who is already late in starting the liturgy, getting ready to go to confession but being prevented because of a dead battery in the car, not being able to decide about having given full consent or not regarding certain immoral thoughts,

getting upset by a chiding priest in the confessional and getting short of breath or even fainting, going to confession and having the priest say that you are wasting his time with your nonsense.

The given anxiety situations have then to be ranked. They are ranked by a subjective anxiety scale. The subjective anxiety scale is simply the scrupulant's assigning (with the help of the spiritual director) subjective units of disturbance to each of the situations listed. In orderly assembling the hierarchy, great care must be taken not to have between some of the listings large anxiety jumps which are out of proportion with the rest. The problem of determining in a reasonable way evenly spaced differences is much more difficult here because the hierarchy does not depend on externally measurable dimensions. Because of the difficulties in quantification, the spiritual director must depend entirely on the use of the scrupulant's subjective anxiety scale. Only the scrupulant can give feedback as to the ranking and evenness between rankings within the hierarchy. If any large gaps occur, the scrupulant and the spiritual director must invent intervening situations to divide the difference. Knowledge of the magnitude of the person's anxiety responses to the stimuli involved in the specific situations of the hierarchy is indispensable to desensitization and the only way to reliably gauge its progress.

After ordering the hierarchy is established, the first situation would be assigned ten subjective units of disturbance, the second would be assigned twenty units, etc. (If more situations were involved in the hierarchy, each would be assigned proportionately less units.) Now we add a related situation which causes no anxiety, and we assign it zero units of disturbance. The spiritual director and the scrupulant recheck to be sure there are generally about ten subjective units of disturbance between each of the rankings. Rearrangements, additions, and alterations should be made accordingly before sensitization proper begins if indeed required. In this purely illustrative hierarchy, let us suppose the situations line up evenly as given below:

1. having just received absolution by the priest with no questions asked and no objections made by the confessor (zero units)
2. missing Mass on Ascension Thursday thru illness and not being able to get to confession until Saturday (ten units)
3. not being able to decide whether or not full consent was given to passing immoral thoughts of a sexual nature (twenty units)
4. getting ready to go to confession but being prevented by a dead battery in the car or unexpected visitors (thirty units)
5. wanting to go to confession before Mass but being

- turned down by the priest because the liturgy is about to begin (forty units)
6. going to confession and having the priest say: "Quit wasting my time." (fifty units)
 7. being forbidden by the priest to retell already-confessed sins in current confessions (sixty units)
 8. going to confession and being hustled through with the resultant feeling that the priest did not really hear everything and God did not really forgive (seventy units)
 9. getting upset by a chiding priest and becoming short of breath and even feeling faint (eighty units)
 10. getting shipwrecked on a desert island for a month and not being able to go to confession (ninety units)
 11. having a stroke and losing the power of speech and being unable to ever go to confession again (one hundred units)

Much of the success of the entire program depends very heavily upon the construction of the hierarchy outlined above. Obviously, there is no universal hierarchy even for a category as narrow as scrupulosity, and the above is theoretically proposed only as one model of many possible models.

Once deep muscle relaxation training has been successfully implemented, and the appropriate hierarchy has been established, the spiritual director is ready for the desensitization procedure proper, that is, the actual therapeutic contrasting of anxiety by relaxation.

While the scrupulant sits back comfortably (legs uncrossed) with eyes closed (no glasses or lenses), the spiritual director proceeds to capitalize on the previous periods of relaxation training by bringing about as deep as possible a state of relaxation. A calm brief introduction as exemplified below should be enough to put the scrupulant down to his deepest level of relaxation thus far attained (see Wolpe, 1969; Patterson, 1973, chap. 6).

Now your whole body becomes progressively heavier, and all your muscles relax. Let go more and more completely. Relax the muscles of your forehead. (Pause for 5-10 seconds.) Relax the muscles of your jaws and those of your tongue. (Pause.) The more you relax, the calmer you become. (Pause.) Relax the muscles of your neck. (Pause.) Let all the muscles of your shoulders relax. Just let yourself go. (Pause.) Now relax your arms. (Pause.) Relax all the muscles of your trunk. (Pause.) Relax the muscles of your lower limbs. Let your muscles go more and more. You feel so much at ease and so very comfortable.

The spiritual director seeks some feedback about the state of relaxation being experienced by the scrupulant, asking him to indicate on his subjective scale how much anxiety he feels. If it is zero or close to zero, the actual scene presentations may begin. If the scrupulant continues to have some anxiety despite his best efforts at direct relaxation, other various imaginal devices may be invoked, for example, leaning back on the soft

grass under a willow tree on a calm summer afternoon watching high cumulous clouds pass slowly across the horizon.

The first scenes presented should be control scenes and not from the hierarchy. They should be neutral in the sense that the scrupulant is not expected to have any anxious reaction to them. They may be viewed as purely practice scenes—but important practice scenes. The individual is asked to raise his left index finger about one inch the moment the image of the scene is clearly formed. After 5-7 seconds the spiritual director terminates the scene by simply saying, “Stop that scene.” The person is then asked to state how much the scene disturbed him in terms of subjective units of disturbance. After a few times, the scrupulant gets the idea of how the procedure is going to work, and also forms the habit of automatically reporting the subjective-units-of-disturbance level upon the termination of each scene. In order to precisely illustrate what is typically said and one, the following dialogue may be helpful.

Spiritual Director: I am now going to ask you to imagine a number of scenes. You will imagine them clearly and they will generally interfere little, if at all, with your state of relaxation. If, however, at any time you feel disturbed or worried and want to draw my attention, you can tell me so. As soon as a scene is clear in your mind, indicate it by raising your left index finger about one inch. First, I want you to imagine you are gently swinging in a hammock on a cool summer day. You see the clear sky. You hear the singing of the birds. You perceive all the sights and sounds frequently associated with such a setting. (After a few seconds the scrupulant hopefully raises his left index finger. Pause for five seconds.) Stop imagining that scene. By how much did it raise your anxiety level while you imagined it?

Scrupulant: Not at all.

Spiritual Director: Now give your attention once again to relaxing. (Pause 20-30 seconds.) Now imagine that you have just come out of the confessional. The confessor was very pleasant and understanding. He listened attentively to all you had to say. There were no questions or objections, and you feel relieved that everything went along all right. (After a brief time, the scrupulant raises his left index finger. He is left picturing the scene for 5-10 seconds.) Stop that scene. By how did it raise your anxiety?

Scrupulant: Not at all.

Spiritual Director: Keeping relaxed, I want you to imagine that because of a bout with the flu you had to miss Mass on Ascension Thursday. Now you can't get to confession until

you are feeling better—maybe Saturday. (After his finger is raised he is left with that scene for about 5-10 seconds.) Now stop that scene. By how much did it raise your anxiety?

Scrupulant: About five units. (Originally, while not under relaxation, it had been assigned ten units in the hierarchy construction stage.)

Spiritual Director: Now imagine that scene again—trying to keep deeply relaxed. (At this second presentation, the level of anxiety will be hopefully diminished to less than five and perhaps even to zero.)

After disposing of the first and second scenes of this hierarchy, we move on to the third, and so on. If visualization is clear on the part of the scrupulant, and there is a decrease of anxiety with the repetition of each scene, it seems likely that counterposing the whole hierarchy to the deep muscle relaxation posture will be reasonably successful. While the procedure at later sessions takes much the same course as the first, there is a tendency for the preliminaries to take less and less time. Whenever the scrupulant is judged sufficiently relaxed, he is informed that the scenes will be presented to his imagination and reminded that he should at once communicate any undue disturbance to the spiritual director. Exposure, and prolonged exposure in particular, to a very disturbing scene can seriously increase anxiety sensitivity. If at a previous session there was a scene at whose repeated presentations anxiety diminished, but not to zero, that scene is usually the first to be presented. Sometimes, while having no anxiety at all to a final scene at one session, an individual may show a small measure of anxiety to that same scene at the next session—a kind of spontaneous recovery of anxiety. This scene must then be repeated until the anxiety is entirely eliminated before proceeding to ascend the hierarchy. Because progress here is cumulative in nature, it would seem wise for the spiritual director to keep notes about what scenes effected what levels of anxiety at each session.

Some brief overall guidelines and expectations in the desensitization process might be as follows (Wolpe, 1969, pp125-127). There is a great variation in how many presentations of a particular scene are not unusual in bringing the response to zero, but ten or more may be actually needed. The usual duration of the desensitization session should be fifteen to thirty minutes, although Wolpe and Pearsall in 1965 have reported totally overcoming a phobia in a single session conducted continuously for ninety minutes (Wolpe, 1969, p. 126). On the other hand, some individuals can only handle one scene at each session. All these factors will add up to control the number of desensitizing sessions required for the whole project. Sessions may be separated by several weeks, but meeting once or twice a week is better. Very little change usually occurs between sessions, and there is no homework as in the relaxation training phase, except of course to

proceed cautiously with reality testing as might be felt comfortable. Reality testing is ultimately where we rejoice with the individual at his newly felt freedom and relief, or where we must come to decide with him on the kind of referral that he should be encouraged to follow.

A Final Thought

Every model of supplying help contains inherent limitations. The theoretical and speculative nature of every model requires that we always anticipate limitations. It is simply a part of the scientific scene. Systematic desensitization too has built-in-snags and pitfalls which are bound to crop up in a step-by-step procedure of trying to relieve suffering (see Wolpe, 1969; Patterson, 1973; Okun, 1976). Despite all the efforts of conscientiously carrying out every detail, the spiritual director may be chagrined to find the procedure not delivering the expected results. Such disappointments may occur for any number of varied and complex reasons, the discussion of which falls clearly beyond the spatial limitations of this paper. Whatever the case, the need for therapy and spiritual direction to grow together toward a more fruitful complementation looms clearly in our midst. The emotionally distraught need help from both to form their lives integrally and meaningfully, and to lead them beyond relativities toward an absolute. Perhaps the main force of this presentation can be envisioned as an effort to make that growing together more conceivable and more plausible.

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The Response of the Church to the Eighties: Transformation Theology

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There is an especially significant passage applicable to the church of the eighties found in T.S. Eliot's play, *Murder in the Cathedral*. In pertinent part it addresses the situation in which Thomas, the Archbishop, found himself upon discovering an assassination attempt on his life. The desire of his fellow priests was, of course, to protect him and so they barred the door of the cathedral. Thomas' response is most enlightening. He said:

Unbar the doors. Throw open the doors. I will not have the house of prayer,
the church of Christ, the sanctuary, turned into a fortress.... The church shall
be opened, even to our enemies. Open the door.

This is an especially relevant passage for the Church and its leadership to consider at this opening of the decade of the eighties. Indeed, we face a world of radical change but with what attitude? Is it one of disbelief at events which occur; a response of gloom or withdrawal? Or are we called to face squarely the world's complexities, to offer a Christian dimension of thought, and even to propose solutions to problems.

Christians are always concerned with interpretations of history, a prophetic task which seems to have moved from the pulpit to writers like Alvin Toffler, whose book *The Third Wave* is exciting both clergy and laity. The book offers one of a number of interpretations of history that see humanity at the end of the industrial age, but it is anyone's guess what the postindustrial, post-Marxist era will be like. However, there is no speculation as to the place of God in our post-modern era. Most of us will recall that whole generations of college students in the late fifties and early sixties were introduced to the idea that God is merely an intellectual crutch. God belonged to the old world of myth and superstition which would soon be replaced by the new culture of technology. God still scored high in the popularity polls, of course, and the local churches were as full as the schools, but for many of the college graduates who would later become the opinion makers of the seventies and eighties, God was not seen as a



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philosophical necessity. God's only purpose was to fill the gaps in human knowledge and to answer the yet unanswered questions.

Were there still people who were poor? For them there was the consolation of prayer and the possibility of a reward in the hereafter, but the real hope of secular culture was continued economic growth, which would eventually fill the gap between rich and poor, and thus replace faith with affluence. Did some diseases remain incurable? Then, for the moment, one could call upon God for healing, but the real hope lay in medical research, which would eventually close the gaps in our knowledge and make a healing God superfluous. And did we still lack answers to basic questions concerning the creation of the universe? Then, for the time being, we could fall back upon belief in a Creator, but science would eventually answer all the questions. God would no longer be necessary. Increasingly, theologians agreed with Dietrich Bonhoeffer's statement, "Now it is becoming evident that everything gets along with God just as well as before, perhaps even better."

And yet as we move into the 1980's, the situation has changed. Our ignorance is growing faster than our knowledge. In education, our vast systems of public schools product children who year after year fail basic tests in math and English, who score lower and lower on standard examinations, and who find the benefits of formal education increasingly irrelevant. In medicine, the new technology designed to cure often creates more disease. In fact, technology, itself has given birth to a whole new generation of illnesses. And so there is a vast empty space between our hope for health and the continuing fact of human suffering and disease.

Likewise, in the world at large, the increasing costs of energy and food mean that the distance between rich and poor continues to grow. Meanwhile, as our weapons become more powerful and sophisticated than ever before, the gap between our hope for peace and its permanent realization grows. Similarly, the citadels of science offer no simple answers to the basic riddles of life. On the contrary, modern science has simply heightened our awareness of the limits of science.

Whenever a civilization, or an institution like the church, or an individual faces a situation similar to the one we have described or any other life problem demanding decision, it will react in one of four ways: 1) archaism; 2) futurism; 3) detachment; 4) transformation. During the brief time I have, I would like to explore each one of these options and then spend some time upon the Biblical solution—transformation.

Take the first, *archaism*. Nations and individuals try to escape present inferiorities and frustrations by escaping into the past. We see this today in our society. People have no outlet in the present, so they turn to the past and glorify it as compensation for a frustrated present. One of Marshall McLuhan's more perceptive insights was that we fight today's battles with yesterday's weapons. He referred to this tendency as the rear-view mirror approach to reality.

The church resorts to archaism much too frequently. Perhaps we as

chaplains need to re-evaluate our personal ministries as well. Eric Severeid of CBS news observed that any institution, to be healthy, must have two streams of thought. The first considers the depository of foundational truth, which gives the institution its identity. The second stream of thought is the stream of purifying change. It is this stress that cleanses, rewards, polishes, and reshapes the so-called old truths. This stream makes the ministry of the church relevant, current, dynamic and life changing.

Archaism is characteristic of a sterile old age. People live in the past because they have ceased to be creative in the present. To glance at the past, to learn its wisdom; to try to live it is folly.

The opposite of a flight into the past is a flight into the future—*futurism*. Perhaps there is no happy past and the present is frustrated. Then many fly into the future and try to live there as compensation for not being able to produce in the present. They are the grandiose dreamers who are always going to—but never do. They are the impractical dreamers who do not touch the present because they are busy with the future. They live in the never-never land of projected dreams. They have no roots in the present, so they bring no fruits in the present. They are parasites on the present as they live in the future. This is often true of very religious persons whose religion is not functioning in the present.

Take the groups that live in the ardent hope of the second coming of Christ. Now, I believe in the second coming; the New Testament teaches it. But if the hopes of the second coming takes the place of endeavor to change present conditions, it becomes a flight from reality, an escape. Anything that transplants you into tomorrow, making you live on a hope that may not materialize in your lifetime, robs you of present roots.

The angels said to the disciples: "Why do you stand looking into the heavens...? This Jesus...will come in the same way as you saw him go into heaven." (Acts 1:11). They were changed from heaven gazing to earth-changing, and they turned the world upside down. Those who rationalize heaven-gazing say that no social or collective change can occur until Jesus comes. Why not? If individuals can be changed now why cannot collective entities be changed now? If God's power and redemption can be brought to bear upon the individual to change him, then why not upon corporate entities? Jesus blamed corporate entities for not receiving the Kingdom of God: "Woe unto you Charozin...Woe unto you Capernaum." The corporate entities were guilty of not embodying the Kingdom in their corporate choices and decisions. If corporate entities could embody the Kingdom then, why not now? Saying that nothing can be done to make a new world until Jesus comes drains spiritual and moral energy from present-day problems.

There is a third escape mentality, *detachment*. In detachment we do not escape into the past or the future, but remain in the present—detached. Afraid of reality, we live a detached life. Detached persons nurse delusions of grandeur to compensate for not taking part in the activities of the world around them. When one condemns everybody else as "stupid," he is

compensating for not taking part in life normally. "I am superior to these stupid people around me,"—the dream world of built-up illusions. A person who believed himself spiritually superior would not pray an hour in a prayer vigil; that would make him like the common herd who kept the vigil. He must be superior by being aloof; he could not be regimented.

The desire to escape from changing the world is defeatism; it brings conflict by its impossibility. The philosophy of detachment says: "Do everything, but with no inner attachment to the thing you do. Look for no reward for anything done."

This brings us to the last of the four ways to deal with life, *transformation*. Life comes to us as justice and injustice, pleasure and pain, compliment and criticism. We must be ready to take hold of it as it comes and make something else out of it. In that way, we face life with no subterfuges, no dodging out of difficulties, no rationalization—we face life honestly and simply and masterfully.

Look at Jesus. He refused an escape into Israel's glorious past, refused to escape into the glorious future of the Kingdom of God, refused to retreat into detachment as the Pharisees, the separatists, did—he marched straight into life, took everything in to His hands and made something out of it. He took the job of a carpenter. As He made yokes and plows, He also made Himself ready for the great mission when He would be the architect of a new humanity. He met temptation in the wilderness, and made temptation strengthen Him; He transformed temptation into a tempering of His soul. He took hold of the ordinary, garden variety of humanity, chose twelve uneducated men, and made them into the teachers of humanity and transformers of the destiny of the race. He sat by a wellside with a fallen woman, led her into a new experience, and then made her an evangelist to her village. He touched everything and transformed everything. that is mastery. And as I read the Bible and Church History, that possibility is open to us as well.

Recovery of the Sacred

A current perception, the truth of which is taken for granted, is that the modern world is secular, secularized, atheistic, laicized, desacralized and demythologized. As a matter of fact, scores of theologians and church leaders say that the modern world has become adult or has reached maturity. They mean that the modern world no longer believes, but wants proof. It obeys reason and rejects beliefs; it has gotten rid of God. If you talk to it of religion, it won't understand. It has adopted a new way of thinking, and cannot understand the language of transcendence. In short, the day of religion is over.

This assumption is the basis for the impressive effort at renewal now going on in the churches as they attempt to communicate with contemporary man and to make the gospel acceptable to him. We have new theologies, the latest being the liberation theology of Jose' Miranda,

Jose' Boneno, Frederick Herzog and John Westerhoff. Liberation theology, of course, identifies Jesus Christ with the wretched of the earth, to whom He brings both individual freedom and public space for that freedom to become operative. Theology's task is to articulate the dynamics of that liberation.

We also have new ecclesiastical structures, integrations into the modern world, efforts to develop non-religious forms of witnessing and preaching, and so on.

I would like to propose to you an alternative to this theological wizardry. Put simply, we as a church and as individual Christians need to recover a sense of the sacred. The concentration on goal-setting and achievement of objectives may be the most dangerous and destructive mind-set in the Christian church as it seeks to be faithful to Jesus Christ in the eighties. The danger is that we will see the church as an organization which exists in order "to do" rather than "to be."

Erich Fromm's book *To Have and to Be* employs a model of existence that envisions modern man as one of having accumulation. So we accumulate an education, wealth, status, rank and even people. Consequently our success in life is a function of what we have not what we are. If we modify Erich Fromm's model a bit and apply it to the church, we can say that the success of a church is measured in terms of its activity—its programs.

But consider the Book of Order of the United Presbyterian Church. Chapter I, paragraph 1:

God binds together as a people those whom he has called to be his children through faith in Jesus Christ. This community of faith is the Church, whose life is sustained by the power of the Holy Spirit, not by the power of man.

This is where we begin—in what we are to be, not what we are to do.

The church is measured and judged by its doing, and is found wanting. Its existence centers on its achievement. Is it growing? Is it extending its influence for good? Is it an effective agent for social change? Is it helping to enrich family life? Is it attentive to the needs of the oppressed? Is it an instrument for liberation? All of these questions are significant, but they are secondary. We must ask first not "what does the church do?" but "what is the church?" Is it a community of faith sustained by the Holy Spirit? Karl Barth is adamant in his insistence that the existence of the Church rests not in its outward activity but in its centering in the presence of God.

The church must labor for social injustice and personal morality as a community that believes, trusts, finds its existence, its being, in the God who became incarnate in Jesus Christ, but the church does not exist in order to do good. It exists to praise God and enjoy God, and the doing good is the inevitable overflow. Its existence is already determined and fulfilled as it falls down in wonder, love and praise, enjoying God forever.

Our pieties and disciplines, our "doing," continue in American

churches to be faithful, discovering little energy and less joy in the task. Many of them are filled with burnt-out Christians, volunteering for another "doing" committee out of a sense of obligation born in some classroom or summer camp. So must it always be in a church centered in its doing and forsaking its being.

In a paper delivered at McCormack Theological Seminary in 1979, Jim Gustafson, Professor of Theological Ethics at the University of Chicago Divinity School addressed this theme:

What is deficient in the pieties and moral disciplines of contemporary church life is what Calvin and the Reformed Tradition have accented with particular strength, namely a theocentric focus for all of life: the vital sense of dependence upon the sustaining power and mercy of God; that vital sense of human limits and realism about human corruption in the face of the holiness of God; that vital sense of the telos the end, which all life is lived and ordered.

Or consider the commencement address of Arnold Come, President of San Francisco Theological Seminar as he delineates the nature of theocentricity:

Awe in the overwhelming sense of terror before the power and force and transcendence and witness of the Creator and rule of all. Awe that takes the form of fear and despair in the face of incomprehensible and inexplicable evil allowed within God's own creation. Wonder at finding the pattern of God's presence and work in nature and history. Wonder before the glittering kaleidoscope of beauty that dazzles the eye no matter where it looks in every nook and cranny of creation. Wonder and reverence inspired by the tenderness and toughness, the fragility, the agility of the human soul. But ultimately awe before the absolute miracle of the coming of the Creator of all to me, bending down to the lowliness of my wretched state, to find me and touch me with the healing power and compassion and love—in Jesus, who came into the world with nothing except a throne in the hearts of his children.

When we come together for the public worship of God is there evidence of those characteristics of awe, wonder and reverence? Do we sense Gustafson's "vital sense of dependence upon the sustaining power and mercy of God?" Or have we centered our worship on the glorification of the human? There are many popular and imaginative ways to help us to get acquainted with one another in the congregations: Name tags, flowerettes, and pads entitled "who's who in the pew." In some churches the Bible has been closed and hidden under the pulpit; the communion table has been employed as a stand.

What we have today in worship is form without substance. Indeed, some have even stated that the most significant part of worship is the coffee hour which follows. This is obviously a loss of the sacred, the loss of the inner heartbeat of the people of God. If the theocentric force is lost in the worship of God, how can we expect its energy in the work of the agencies of the church? If it is dimmed in the being of the church, will it not also be dimmed in the doing of the church?

The sacred bestows meaning, because it attributes significance to the acts which I perform. The sacred also integrates the individual into the

group. It has to be received and lived in common. Thanks to the sacred, man possesses points of reference; he knows where he is. Because of the sacred, he can be oriented in the world and know how to act.

If we look at the church amid the secular to establish its identity in what it *is* rather than in what it *does*, we will help to restore the sacred as the ground of creation and grace and the matrix of selfhood and morality.

What is the church: For one thing, it is a place of praise. For a second thing, the church is a place of prayer. We come to our churches and chapels in our sin crying for pardon. We come in our bewilderment, crying for guidance. We come in our weakness crying for strength. We come in our fears, crying for courage. We come in our agitation, crying for peace. We come in our despair crying for hope. We gather together with our fellow sinners, our fellow strugglers, our fellow sufferers. We ask for God's grace, and, provided only we come as beggars in the name of Jesus Christ, we receive.

Because the church is the place of praise and prayer and perspective, it becomes the place of power. By church-going we obtain grace to live and be and do and love and laugh and lift and help and hope. And in our united fellowship we receive grace to meet death, not like beasts in a barnyard, but as redeemed sinners whose eternal destiny is God himself. By recovering the sacred, we can make our churches and chapels dynamic centers of worship where we gather faithfully, thankfully and expectantly, for the highest and greatest and noblest of all human activities, communion with almighty God.

Transforming the Eighties

We have been concerned with the responses of the church to the eighties. We described that response as transformation which includes a recovery of the sacred. Let me now attempt to correlate these ideas by again considering Jesus.

Jesus was criticized for eating with publicans and sinners. Jesus took that criticism and transformed it into the beautiful parables of the lost sheep, the lost coin, and the lost son, showing the heart of the seeking, redemptive God. He transformed a reviling into a revelation. He took the ordinary facts of nature, the man sowing his seed, the fisherman casting his net, the woman kneading her dough, the shepherd attending his sheep, the man building his house, the gardener planting his vines and pruning them, the children playing in the market place, the merchantmen seeking pearls, the woman grinding the meal, the watchman watching his goods, the man threshing his wheat—He took everything commonplace and made it uncommonplace. He glorified everything he touched, and He touched everything.

Sin put Him on a cross, and He used that cross to save people from sin. Hate nailed Jesus, and through that nailing He showed love—the hate producing love. The cross was man at his worst, and through it Jesus shows God at His redemptive best.

Jesus transformed the world's darkest hour into the world's brightest spot. He transforms our dead souls, our dead hopes, even our dead—he makes every thing live.

It is said: "And the patriarchs jealous of Joseph, sold him into Egypt; but God..." (Acts 7:9). That phrase "but God" is at the end of every injustice. He has the last word. Just as God used the injustice done to Joseph to feed the Egyptian people and the family of Joseph, so He transforms every injustice, every sorrow, every bereavement—everything, provided we let Him.

This transformation allows us even to recover the sacred in our post-modern secularized age. In this age, the madness of the arms race should make peacemakers of us all. Into the broken places where human beings are at each other's throats comes a renewed hunger for the peace of God.

Likewise, in terms of the economic order, the gap we perceive between the rich and the poor becomes the occasion for a renewed commitment to social change. We welcome back the God who inspired the prophet to say, "Let justice roll down like the waters and righteousness like an ever-flowing stream."

In science, with the very large frontier that remains mysterious, awesome, beyond our understanding—here we sense the presence of the Holy God. It is Christ who fills the gap between the finite and infinite and shows the way from the human to the divine.

In the 1980's, we are finding that God is not an antique myth; rather belief in God is the best way to relate to the mystery and paradox at the very heart of life. When all is said and one, when we reach the outer limit of reason and knowledge, by God's grace, the gaps in our understanding are filled with faith, with hope, and at last with love.

Perhaps the most inspiring words come from a second-century work. At the risk of archaism, I would like to share with you what I consider to be the best statement of transformation theology. The letter of Diognetus concerning the response of Christians to their world can equally apply to our world:

Christians cannot be distinguished from the rest of the human race by country or language of customs. They do not live in cities of their own; they do not use a peculiar form of speech; they do not follow an eccentric manner of life. This doctrine of theirs has not been discovered by the ingenuity or deep thought of inquisitive men, nor do they put forward a merely human teaching, as some people do. Yet, although they live in Greek and barbarian cities alike, as each man's lot has been cast, and follow the customs of the country in clothing and food and other matters of daily living, at the same time they give proof of the remarkable and admittedly extraordinary constitution of their own commonwealth. They live in their

own countries, but only as aliens. They have a share in everything as citizens, and endure everything as foreigners. Every foreign land is their fatherland, and yet for them every fatherland is a foreign land. They marry, like everyone else, and they beget children, but they do not cast out their offspring. They share their board with each other, but not their marriage bed. It is true that they are 'in the flesh,' but they do not live 'according to the flesh.' They busy themselves on earth, but their citizenship is in heaven. They obey the established laws, but in their own lives they go far beyond what the laws required. They love all men, and by all men are persecuted. They are unknown, and still they are condemned; they are put to death, and yet they are brought to life. They are poor, and yet they make many rich; they are completely destitute, and yet they enjoy complete abundance. They are dishonored, and in their very dishonor are glorified; they are defamed, and are vindicated. They are reviled, and yet they bless; when they are affronted, they still pay due respect. When they do good, they are punished as evildoers; undergoing punishment, they rejoice because they are brought to life. They are treated by the Jews as foreigners and enemies and are hunted down by the Greeks; and all the time those who hate them find it impossible to justify their enmity. To put it simply: What the soul is in the body, that Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body but does not belong to the body, and Christians dwell in the world, but do not belong to the world. The world, which is invisible, is kept under guard in the visible body; in the same way, Christians are recognized when they are in the world, but their religion remains unseen. The flesh hates the soul and treats it as an enemy, even though it has suffered no wrong, because it is prevented from enjoying its pleasures; so too the world hates Christians, even though it suffers no wrong at their hands, because they range themselves against its pleasures. The soul loves the flesh that hates it, and its members; in the same way, Christians love those who hate them. The soul is shut up in the body, and yet itself holds the body together; while Christians are restrained in the world as in a prison, and yet themselves hold the world together. The soul, which is immortal, is housed in a mortal dwelling; while Christians are settled among corruptible things, to wait for the incorruptibility that will be theirs in heaven. The soul, when faring badly as to food and drink, grows better; so too Christians, when punished, day by day

increase more and more. It is to no less a post than this that God has ordered them, and they must not try to evade it.

Tracking the Chapel Activities Specialist Career: A Q-sort Values Study

Chaplain (LTC) Gary A. Bowker
SFC Daniel L. Terpening

A study was initiated in 1981 by the Directorate of Evaluation and Standardization (DOES), US Army Chaplain Center and School, to determine values which affect attitudes and actions of the chapel activities specialist or supervisor (CAS)*. Both senior noncommissioned officer and chaplain supervisors highlighted a need for clarification of values held by the CAS at each stage of career development. Understanding CAS values at each stage of development has three immediate benefits. First, it improves understanding and communication between chaplain and CAS. Second, it enhances the relationship between the senior CAS and the newly enlisted CAS. And finally, it has a positive affect on the long-term career retention of the CAS.

This study anticipates that where CAS self-perceptions are combined with an understanding of role functions and institutional expectations, a basis for positive change is established.

Actions flow from values. Thus, by knowing which values are most important to the CAS, job performance and job satisfaction can be upgraded. And, we can re-enlist more CAS's at crucial points in a long-term career.

Methodology

This study used a Q-sort instrument. The term Q-sort is an abbrevi-

*The term "CAS" is used interchangeably throughout this article with the term "71M," the military occupational specialty code for the Chapel Activities Specialist (CAS).



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ation for Questions-Sort. It is simply a list of questions or statements which are listed in terms of an individual's preference. For instance, a Q-sort listing of pies could include apple, cherry, pecan, lemon and so on. The Q-sort participant is asked to sort out the questions in their own order of preference. In the author's case apple would be ranked first, lemon second, pecan third and cherry fourth. Each person asked to rank the pies would do so in terms of their own individual preference. To construct a Q-sort instrument for this study the Directorate of evaluation began by asking 100 Chapel Activities Specialists, who had been in the Army 2-6 years, to state which values were important to them. They were encouraged to say anything they considered important. From May to September 1980, the students submitted a list of 318 CAS value functions to the Directorate of Evaluation and Standardization (DOES). A panel of experts reduced the original 318 functions to 75 functions. DOES then reviewed and synthesized a final 25 functions from the previous 75. The final 25 CAS functions are as follows:

- a. Be able to soldier as well as soldiers from the combat arms.
- b. Maintain a high level of physical fitness.
- c. Perform administrative duties such as typing, preparing correspondence, or working with the chaplains fund.
- d. Be a friendly point of contact when greeting soldiers at the chapel, chaplain's office, or on the telephone.
- e. Keep the chapel and chapel offices clean and tidy.
- f. Work in harmony with chaplains and chapel activities specialists of other religious backgrounds.
- g. Assist chaplains of all faith groups to conduct worship when in garrison, field, or combat.
- h. Assist chaplain of my own faith.
- i. Contribute talents to chapel programs such as music and drama.
- j. Teach in the chapel education activity.
- k. Support off-post church activities of church of my faith.
- l. Fulfill responsibilities to my family.
- m. Insure personal conduct is a credit to chaplain branch and post-religious ministry team.
- n. Cultivate a genuine helping and caring spirit in my unit area.
- o. Continue civilian education.
- p. Cultivate and deepen my own personal religious faith.
- q. Do a good job and advance in rank as rapidly as possible.
- r. Perform supervisory duties; direct the activities of others.
- s. Work in a multiracial, multireligious, multicultural community as part of the post/unit religious ministry team.
- t. Be an authentic person, and an authentic soldier.
- u. Serve wherever God calls.
- v. Direct soldiers to someone or a place where they can get help.

- w. Get out of the Army and go into a civilian vocation.
- x. Help chaplains fulfill their responsibility and opportunity to minister within the military community.
- y. Conduct a worship service.

The 25 functions address the five broad areas which follow:

- Religious considerations.
- Job considerations and career development.
- Personal development.
- Family considerations.
- Military issues.

The Directorate of Evaluation and Standardization (DOES) administered the 71M Functions Q-sort to 466 people February through June 1981. The 466 participants represent six groups as found in Table 1.

TABLE 1

Group No.		Group description
1	210	Advanced Individual Training (AIT) 71M10 Beginning of Course students
2	104	AIT graduates 71M10 End of Course students
3	80	Primary Technical Course (PTC) 71M20 students
4	8	Advanced Noncommissioned Officer Course (ANCOC) students
5	28	USACHCS Enlisted Staff and Faculty CAS's
6	36	C22 Advanced Course chaplains

Total = 466

All six groups, with the exception of Group 6, C22 Advanced Course chaplains, represent distinctive stages of CAS career development.

The Q-sort is administered by asking the participant to list, in order of priority from 1 to 25, each function (a through y) of the Q-sort. The Advanced Course chaplains prioritized the functions as they have experienced CAS values. All Q-sort data is significant at the .01 level for Groups 1, 2, and 3, and to the .05 level for Groups 4, 5, and 6.

Variables such as education, religion, social background, ethnicity, sex, and race are not considered in this article. Samples taken indicate that these considerations do not significantly affect the conclusions presented.

The responses of each group of participants are plotted on Table 2. The responses are derived by averaging the responses for each function by group. Table 3 displays the five most important and five least important functions for each group, and correlates each group with the others.

Findings.

Group 1: AIT 71M10 Beginning of Course students. The most dominant

TABLE 2
FUNCTION/RANK MATRIX
FUNCTION

FUNCTION/RANK MATRIX

R
A
N
K

	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	
1												X Z			±						0 *					
2	*		±	*		0							Z													
3				0		X ± *						*													Z	
4				±		*									X										0	
5																0	X	Z		±		*				
6			Z	X			±					0													*	
7							X Z						±	0 *						Z						
8					±	Z	0													*					X	
9		X		Z									0 *													
10			0			*										±				X	Z			±		
11			Z ±											X		*				0						
12			*									±						X				0 Z				
13		*			0				0					±	Z					X						
14		* Z		X														±								
15		0											X		*		Z ±									
16													Z		X	*			0 ±							
17	±														Z		0	*								
18								*						±	0				Z			X ±				
19				*Z X					0 ±										X							
20							X	Z		0									*		±					
21							*		X± Z										0							
22	0						Z	X	*																	
23									0	*Z X±																
24																							X± Z		0 *	
25																								X± Z		0 *

R
A
N
K

Symbol

0

N/A

*

X

Z

±

Group

1. 71M10 Students - Beginning of course

2. 71M10 Students - end of course

3. 71M20 Students

4. Advanced Noncommissioned officers course (ANCOC)

5. USACHCS 71M Staff & Faculty

6. C22 Students

TABLE 3
Top 5, Bottom 5 Function Comparison

	Group 1 71M10	Group 2 72M10 EOC	Group 3 71M20	Group 4 ANCOC	Group 5 S&F 71M	Group 6 Chaplain
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Most Important
Values

Religious	p_u	u	u			
Job/Career	c_{p_x}	d_{f_x}	d_{f_v}	f	g_{r_x}	c_{d_f}
Personal				0_a		0
Family		l	l	l	l	
Military				a	m	$+$

Least
Important
Values

Religious	y	k_y	h_{k_y}	k_y	h_{k_y}	h_{k_y}
Job/Career	r_w	w	w	w	w	w
Personal	j	i_j	j	i_j	j	j
Family						
Military	a					

characteristic of soldiers who enter the Army as aspiring Chapel Activities Specialists is their attitude and motivation to serve God. This group is almost unanimous in choosing this career field as a commitment to personal religious values. This personal religious commitment is worked out primarily in service-related activities as opposed to leading a worship service. CAS's at this stage of their career see themselves in a supporting role to the activities of the chaplain. On the other end of the value scale, the entering CAS expresses no interest in competing with combat arms soldiers. Follow-up interviews indicate that choosing this career field is a response to religious calling for most CAS's. The issue is service to God rather than finding a job or being soldier. As a result there is no motivation to compete in an Army way at this entry stage. Just acquiring this military occupational specialty is the reward to which the aspiring CAS points. All other rewards, such as recognition for high PT scores, marksmanship, and related military considerations are unimportant as compared to religious fulfillment through this vocational choice.

CAS's at this career stage show no interest in getting out of the Army or in going on to school in preparation of a future vocation. There is little interest expressed in supervisory responsibility, but there is strong interest in working in harmony with chaplains and CAS's of other religious backgrounds. Other positive expressions involve being a friendly point of contact, and assisting the chaplain's mission in ministering to the community. The entering CAS comes with a helping, sharing, and caring attitude toward the job, based upon the firm conviction of religious fulfillment through vocation in this career field.

Group 2: AIT graduates, 71M10 End of Course students. After 6 to 8 weeks of training, this group continues to express the same values expressed upon entry of Advanced Individual Training (AIT). There is a subtle shift from mastering administrative tasks to developing interpersonal skills. The Army setting has become a greater reality in their lives, but there is an awakening of family issues which were ranked lower on earlier priorities. With AIT behind, and the next duty station before them, concerns for family begin to emerge. Over 37 percent of CAS's completing AIT are married, 3 percent are divorced, and nearly 20 percent have children.

Of those CAS's entering the US Army Chaplain Center and School from January through June 1981, 62 percent indicated they attended church regularly before entering the Army. The average level of civilian schooling for those graduating from AIT was 12.5 years. The average age for the sample was 20.7 years. Two hundred sixty-five CAS were surveyed for demographic data.

Group 3: 71M20 students with 2 to 4 years active duty. This group presents the same demographic profile as the 71M10 profile with one significant difference. Eighty-seven percent of the 71M20 students are married as opposed to 37 percent for 71M10's. This more than doubles the number of

married CAS's from AIT graduation to the second through fourth year of active duty. *Fulfill responsibilities to my family* moved from sixth place to third on the Q-sort value scale. When compressed against the top of the scale, any function which ranks as high as third is considered extremely significant. *Serve wherever God calls* is ranked first by 71M20 students. The 71M10 students also ranked this function first. This function is ranked 10th by enlisted CAS members of the USACHCS staff and faculty. The ANCOC student ranked this function 13th. And, as chaplains were asked to rank this function at the value level where they perceive CAS's operating, it was ranked 20th. There is an immense difference between groups on this function with first enlistment personnel viewing career issues as most important. Chaplains do not view enlisted chapel activities specialists or supervisors as placing much importance on religious issues, but rather see continuing civilian education, performing administrative duties, working in harmony with others, and, being an authentic person/soldier as issues most important to the CAS.

Second in importance to the 71M20 soldier is being a friendly point of contact, and fourth most important is working in harmony with others. Responses of the 71M20 track very closely the responses of the 71M10. Overall, the 71M20 is religiously oriented, and finds working with others to be both personally and vocationally most gratifying.

On the other end of the scale, the 71M20 does not like to perform janitorial and maintenance functions, or lead worship services. Also ranked at the bottom of the scale were functions which involved the 71M20 in supporting off-post church activities of his/her own faith, or working in a pluralistic military setting. The above functions were respectively ranked 23rd and 19th. The 71M20 evidences a desire to work on-post with persons of his/her own cultural background.

Group 4: Advanced Noncommissioned Officer Course (ANCOC) students with 8 to 10 years service. When contrasted to the 71M20, who has 2 to 4 years service, the ANCOC soldier makes a radical change in outlook. These changes are most visible in the decline of *Serve wherever God calls* from first place for 71M10/20 soldiers to 13th place for ANCOC soldiers. Most important to this group is first, the family; second, the career; third, work in harmony; fourth, continued education; and fifth, do a good job and get promoted. The swing to career and military considerations is pronounced with this group. Family, job, and rank are most important to the ANCOC soldier. Leaving the Army, conducting worship, supporting off-post activities, and working in drama or music are least favored by this group. It is at this point that a soldier is preparing for a 20 year career. Vocational issues which bear directly on career security and advancement in rank are of paramount interest. This group stands out from all other groups. The 71M10, 71M20, and enlisted staff and faculty had a much closer correlation with each other than with the ANCOC soldiers.

Group 5: Staff and Faculty 71M members of the US Army Chaplain Center and School ranks family, personal conduct, helping the chaplain, performing supervisory duties, and performing administrative duties as the most important functions, and listed conducting worship, ministering to civilian community, and serving chaplain of our faith as less desirable functions. The staff and faculty correlates positively with 71M20 selections in least favored functions, but no direct correlation exists with 71M20 choices for most favored functions. The staff and faculty members fell into a group with the 71M10, 71M20, and ANCOC soldiers in assigning a low priority to *Work in a multiracial, multireligious, multicultural community as part of the post/unit religious ministry team*. It is interesting to find *Serve wherever God calls*, *Be a friendly point of contact* ranked high, and working in a pluralistic setting ranked low. Since the Army is a pluralistic setting, one would conclude that a 71M soldier would make a conscious choice to work in this setting as part of service to God. It might be inferred that the concepts of serving God and being friendly are idealized in concept, and are reserved for those areas of life that are comfortable and for people who will enhance selected life styles.

Summary.

A radical transformation takes place between 71M10/20 soldiers and ANCOC/Staff and Faculty soldiers. The 71M10/20 soldiers are primarily motivated by religious functions. The 71M10/20 soldiers are 18-24 years old and have 4 years or less in the Army. The ANCOC and Staff and Faculty CAS's are older and have 8-10 years of service, and are on their second or third enlistment. Most are committed to an Army career by the time they reach the 10th year of active duty. The 71M10/20 soldier is still undecided about an Army career. The younger AIT soldiers indicated more job satisfaction from responsibilities which support the religious dimensions of the chapel program. Military issues and family considerations are less important that they will become later in their career. Both ANCOC and Staff and Faculty CAS's placed more importance on family considerations and those areas directly related to career development. The differences between groups are clear, and definite appeals can be made to providing spiritual, job, family, and career satisfaction.

Chaplains view about half of the functions in the same way as the CAS's viewed them. This indicates that chaplains understand the attitudes and values which motivate CAS's to a fair degree but have some way to go in fully understanding the people they supervise. One function, *Serve wherever God calls*, was ranked 20th by chaplains. The indication is that chaplains do not think CAS's are motivated by a sense of serving God. Reasons for this rank are attributable to several reasons. The chaplain claims service to God as primarily within the chaplain's domain. When the chaplain lists the items of the Q-sort for himself/herself rather than for the CAS, *Serve wherever God calls* is ranked number one. The chaplain feels

he/she is motivated primarily by a call to serve God, but the CAS is not. This observation is somewhat accurate when referring to the ANCOC CAS's and the Staff and Faculty CAS's, but widely misses the mark for 71M10 and 71M20 CAS's. Interviews indicate that chaplains and CAS's relate mostly in matters of an administrative nature and seldom share a sense of calling to their vocation with one another. Often the CAS and chaplain are from different religious bodies and do not worship together. It is also observed that persons who work together in a military hierarchy do not freely discuss personal matters with persons higher or lower in the hierarchy. Service to God is the most overarching value to both the CAS and chaplain. In that knowledge there exists an open invitation to establish dialogue within the framework of a mutual religious enthusiasm and vocational calling.

Knowledge of motivational issues and awareness of change at each stage of the Chaplain Activities Specialists or Supervisors career progression provide an opportunity to enrich religious commitment, job productivity, personal satisfaction and career development. Each member of the religious ministry team has career, military and religious issues which are broadly identified at major career points. The issues of service to God, family and to the military vary in importance and can be appealed to for a positive ministry within the Army family.

Exclusive Language in Armed Forces Hymnody

LTJG Lesley A. Northup (CHC), USNR

In recent years, we have become increasingly aware that much of the standard language of worship, once taken for granted, is in fact often offensive, painful, or isolating to women. More specifically, generalized use of male pronouns and synonyms to describe both God and all humanity is particularly alienating to a growing number of women of all stripes who feel that organized religion—structurally, theologically, and practically—is broadly exclusionary. We have become, in an age obsessed with communication, acutely aware of the power of language, of the implicit authority in words and symbols of all kinds. Strict grammatical considerations and venerable poetry no longer carry immutable status in many liturgical circles once their potential for exclusivity has been recognized. But while serious attention is being focused on this problem at the denominational level, little has been done in the context of the *Book of Worship for U.S. Forces*.

The logical place to begin such an examination is with the 523 hymns which comprise the first section of the book. Many of these are so familiar and revered that individual words or phrases which may be exclusionary go unnoticed, or achieve, along with the rest of text, sacrosanct status. Analysis of this material, however, reveals that about half of these hymns contain varying degrees of what is now known as “sexist” language. The chaplain should become aware of this element in military worship and work toward minimizing its occurrence, not only because such language can be offensive to the rapidly expanding female population of the services, but also to help educate male worshippers away from an overly masculine view of God and ourselves.

Recognizing excluding language is not difficult, though some of its occurrences are more obvious than others. For example, no one should have any difficulty seeing the problems with:

Believing fathers oft have told what things by God were done.
When faithful men in days of old their lifelong battle won:
True brothers all, of one accord, we hold one faith, we serve one Lord. (#467)

This verse manages to identify (a) parents, (b) believers, (c) human relationships, and (d) God all as specifically male, which of course is neither biologically, theologically, or psychologically sound. The communion



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hymn "Beneath the Forms of Outward Rite" (#342) contains this reassuring verse:

The bread is always consecrate which men divide with men;
And every act of brotherhood repeats the feast again.

This seemingly eliminates the possibility not only of women priests, but also of women communicants. Not all examples of sexism are this obvious, however. Consider the two levels of exclusivity in this popular hymn:

Rise up, o men of God! The church for you doth wait,
Her strength unequal to her task; rise up and make her great!
Lift high the cross of Christ! Tread where his feet have trod;
As brothers of the Son of Man, rise up, o men of God! #420)

While it is very clear that the brave and valiant in Christ's service are the "men" of God, it is equally clear upon a closer look that the church, being unequal to its task and requiring male assistance, is naturally assumed to be female. It is also necessary, if painful, to note that this sort of thing occurs with frequency even in hymns we would prefer to keep inviolate:

Mild he lays his mercy by, born that men no more may die,
Born to raise the sons of earth, born to give them second birth. (#231)

"But that's a Christmas carol!" echoes a chorus of protest. Yes, indeed; Christmas carols are particularly rife with exclusive language, and can dampen the enthusiasm of women for a season whose dominant secular image—Santa Claus—is also male. Such examples could be listed indefinitely, but the point is that this problem is widespread, often unrecognized, and more damaging than most clerics realize.

Mention should be made at this point of the common argument that the word "man" and its variants are used in hymnody in the generic sense, and of course include women also. No doubt; but this ignores the power of words to create their own reality; when one sings "brother love joins man to man," the image conjured up is that of male people standing arm in arm, not of a mixed group. Simply saying that such a phrase is inclusive does not make it so. If there is an underlying implication it is not that all people are assumed under the single heading "man", but that for convenience' sake, the human race has been abbreviated to its apparently most important component, males. And this implication comes through quite loudly, not just to feminists, but to women of varied interests and backgrounds—and to men as well.

In choosing hymns for worship, the chaplain can do one of three things when exclusive language occurs:

- 1) ignore it;
- 2) avoid use of the hymn or verse;
- 3) substitute alternative language.

Generally speaking, the wisest course is omission. By simply not using problem hymns, the chaplain avoids sexist language (at least in this por-

tion of the liturgy) without engendering the controversy that sometimes accompanies text alteration. Since offending words often occur only in one verse of a hymn, it may well be appropriate to omit only that verse. It is a simple matter, when announcing a hymn, to say "We will sing only verses 1 through 3," or "We will omit verse 4." When printed bulletins are used, it is similarly convenient to indicate those verses to be sung next to the hymn as listed:

"Entrance hymn.....#146 (vss. 1, 2, 4)" or

"Entrance hymn.....#146 (omit vs. 3)".

Omission of poor hymns or verses will greatly cause less confusion than altering language, and is recommended were possible. On occasion, the chaplain might explain why a hymn has been omitted, especially if it has been requested.

Since so many of our favorite hymns are infested with exclusive language, it is perhaps impractical to imagine eliminating all of them. The use of alternative language, therefore, has come increasingly into vogue. It has often been badly done, and has a tendency to rile some traditional worshippers, but can be effective if it is carefully thought out. In proposing substitute language, the chaplain should bear in mind several considerations:

1) Note the poetic venerability of the text. It would be less appropriate to alter a setting of Tennyson or Longfellow, for example, than an old folk carol or translation from another language.

2) Pay attention to rhyme and meter as well as content. Too often, suggestions for alternative language appear chosen solely for synonymity, with no thought given to whether they sound awful. It is sometimes better to alter an entire phrase than just a word: "Oh for Christ at least be men" (#466) is better altered to "dedicated now, as then" than to something silly like, "Oh for Christ at least be people."



3) Many modern writers, particularly, use male terms only because that is the familiar idiom of hymnody, and often a non-sexist substitution gives their works improved authenticity and relevance. In a hymn written in the first and second persons, such as "Do You Know That the Lord

Walks on Earth?" (#184), changing "he is waiting for all men to recognize him" to "he is waiting for us all to recognize him" actually brings the line into better harmony with the grammatical idiom of the piece.

4) Spirituals generally are not sexist, perhaps because they are so intensely personal. The chaplain might encourage their use, since they have the added advantages of being distinctly American and an integral part of the black hymnic tradition.

5) Be sensitive to concepts as well as words which minimize women. "Where Cross the Crowded Ways of Life" (#173) includes the line, "From tender childhood's helplessness, from woman's grief, man's burdened toil...", which seems to imply the old stereotype of men working diligently while their women sit at home massaging their emotions.

6) Omit verses which are written solely for the purpose of including a "women's stanza." The worst offender of this type, alas, is the Navy hymn, in which verse 8 should be avoided at all costs. Not only is it horribly written, but it perpetuates every cliché of women in the service—images which could be eliminated by simply including women in the other verses of the hymn. It has the woeful disadvantage of being a favorite of Navy chaplains who imagine that by using it they are being sensitive, when in fact it merely evades the problem of the rampant sexism in the other 15 verses.

7) It is often advisable when using alternative language to print or xerox copies of the revised hymn for use during worship. This avoids much confusion. When changes are not extensive, it may be just as easy to announce the substitutions either verbally before the hymn or in the bulletin.

Exclusive words and phrases occur in such a wide variety of contexts and constructions that it is difficult to suggest any generalized rules for substitutions. Nonetheless, several useful alternatives for frequently used terms suggest themselves:

- a) **man:** we, us, flesh, all, one, earth, you
man's: our, your
mankind: humankind, our kind, all folk, us all, all flesh
men: folk, them, those, us, we, all, saints
- b) **sons:** heirs, us, folk
brothers: neighbors, kindred, comrades, people, sisters (alternate in refrains using "brothers")
fathers: forebears, parents, mothers (alternate in refrain)
brotherhood: unity, tenderness, comradeship
- c) **he/him/his:** we/us/our, they/them/their

Appended is a list of those hymns in the *Book of Worship* in which exclusive language occurs, showing the offending verse(s) and a suggested alternative. In some cases, the problems were too difficult to be solved by substitution, and omission is recommended. The alternatives shown are suggestions only; the chaplain should be imaginative in developing aesthetically pleasing and useful alternatives. The list may be most valuable as a

quick scanning reference, pinpointing problem areas when the chaplain is pressed for time. Also included is a selected bibliography for further investigation.

The guiding principle for the chaplain who wishes to be sensitive to this issue is, as with most guiding principles, a matter of common sense. Generic use of male terms is obviously offensive, but subtler aspects of the problem pervade the way we use our language. The chaplain will need to tune in to the ways that women's roles are stereotyped and to exclusion by implication. Taking the problem a step further, the chaplain must also be aware that a growing number of women resent the implication that God is all male; while Jesus was undoubtedly a man, they would argue, it is impossible to assign a gender to the first and third persons of the Trinity or to Adonai. "Father," "Lord," "King" and the pervasive "he" all reinforce the concept of a male deity and create difficulty for many people. The list included here does not take note of these occurrences, since to do so would be to embrace most of the hymnal, but the sensitive chaplain should keep this consideration in mind.

Incidence of Exclusive Language in the BOW

Hymn	Vss	Term	Alternative
1	3	distressed mankind	sad humankind
2	3	man	flesh
4	4	brother love	Christian love
		binds man to man	binds heart and hand
5	4	sons	heirs
9	2	men	those
10	6	men	all
11	1	my brothers	all people
16	3	man	we
22	4	sons	heirs
24	3	men	folk
27	2	of mankind	good and kind
29	4	men	us
	9	mankind	of us
	17	all men	us all
31	1	man	us
34	2	man	us
37	4	men	we
40	2	sons	own
	5	all men	us all
44	2	fathers	forebears
45	2	fathers	forebears
47	3	man	us
53	2	fathers	forebears
57	2	fashioned man	made his plan

Hymn	Vss	Term	Alternative
72	4	mankind	us all
79	2	man	all
		his face	their faces
	3	man	all
		sons	folk
	5	his (2)	its (2)
82	4	man's	our
83	1	every hope of man	all creation grand
	2	man	one
85	2	men	those
86	4	men	folk
87	2	o man	all folk
92	4	man	life
95	4	brother (3)	sister (1)
126	3	man/his	us/our
127	1	brother	kindred
	2	mankind	our kind
		men	us
129	2	men	folk
	3	men	folk
	4	man	us
		men	folk
131	4	his	its
143	ref	brothers	sisters (1)
145	2	goodness shown to man	great and mighty hand
146	3	nations of mankind	folk of every kind
163	1,2,4	(omit)	
164	1	brotherhood	unity
166	1	men	folk
		fellow man	other one
		brother	comrade
	2	brotherhood	kindlihood
167	2	man's lordship	our presence
	3	one fraternity	common unity
168	6	brotherhood	unity
169	2	all mankind	humankind
	3	brothers	kindred
		son	child
170	(see 169)		
171	2	man	one
		men	folk
		man	one
	3	man	one
172	3	man	we
173	3	woman's	deepest

Hymn	Vss	Term	Alternative
		man's	and
	6	sons of men	children all
175	1	man	folk
	2	fathers	forebears
177	3	man's	our
	5	men	all
180	3	our brothers'	each other's
181	1	(omit)	
	2	fatherless	parentless
182	1	man	one
183		(omit)	
184	1	man	folk
	5	men	us
185	1	man's	our
	4	brother	Christian
186	1	men	folk
	2	all men	us all
	3	men	all
	ref	man	one
187	2	men	ones
188	2	brotherly	true human
	3	brotherhood	unity
189	1	mankind	all folk
	2	fathers'	forebears'
190	1	fathers	forebears
191	3	men	all
	4	men (2)	us/all
192	1	men	ones
	4	men	ones
193	1	fathers	parents
	4	fathers'	parents'
194	3	men	we
		brothers	kindred
195	2	manhood	freedom
	4	simple manhood	human goodness
		brotherhood	unity
		man	all
196	4	the men	all those
	6	the men	all those
	7	our men	all those
	8	(omit)	
	10	the men	all those
	12	men	those
	14	the men	all those

Hymn	Vss	Term	Alternative
197	2	man	we
	4	men	folk
		all mankind	humankind
198	1	fathers	forebears
199	2	fathers	forebears
	4	brotherhood	unity
200	1,4	(omit)	
201	3	men	folk
204	1	among men	as a man
214	1	men	those
		men	they
216	1,2,3	watchman	watchers
219	1,2	watchmen	watchers
	3	men	folk
220	1	men	those
	2	men	us
222	3	she gives to men	from her we glean
223	4	sons	folk
228	3	fathers	forebears
229	2	men their	us our
231	2	men	us
	3	(omit)	
235	2	man	all
240	2	all mankind (2)	humankind (2)
	5	men	all
242	ref	men	all
246	1	men	folk
	2	men	folk
		man is	we are
	3	men	folk
247	1	gentlemen	gentlefolk
	4	brotherhood	tenderness
248	1	man	all
	3	man	us
254	2	men	those
256	3		
257	1	men	all
259	2	man	us
260	ref	men	all
263	5	Christian men	Christians may
264	3	men	folk
267	1	men	those
268	1	sons	stars
274	1	men	us

Hymn	Vss	Term	Alternative
275	1	and man the	a human
279	2	men	all
287	1	mankind	us all
291	3	men	all
	4	man	all
292	1	man	we
294	3	man	us
301	1	men	us
302	2	man/ has	us/ have
303	1	men	folk
317	4	men	folks
319	1	sons of men	mortal folk
322	1,2	all men	us all
326	1	mankind	us all
329	1	forefathers	ancestors
337	1	all mankind	humankind
342	2	(omit)	
345	1	mankind	ourselves
347	1	Adam	Eden
356	2	men	folk
362	3	each man	all folk
		man	you
	4	man	you
		him	you
364	1	men	we
368	1	mankind	our kind
370	4	thy sons	us all
376	1	men	us
	2	men (2)	folk (2)
	4	man goes	we go
377	4	men	those
378	3	brother	neighbor
392		(omit)	
393	4	to man	again
396	8	he/ his (2)	they/ their (2)
399	3	him	
400	1	mankind	us all
403		(omit)	
407	3	man's	our
408	3	brother's	neighbor's
420		(omit)	
422	3	men	us
423	2	men	they
430	2	brothers	surely

Hymn	Vss	Term	Alternative
432	2	man	life
433	2	men	brave
	4	him/ he	they/ they
434	1	him/ lives	they/ live
	2	brother's	neighbor's
	3	men/ come then	folk/ involve
	4	who would do good	to follow thee
		brotherhood	unity
435	3	man	we
437	1	fathers	forebears
	2	fathers	forebears
		mankind	people
	3	fathers	forebears
439	1	sons	heirs
440	4	men	flesh
		man (2)	earth (2)
449	1	God and for man	us all again
	2	brothers	neighbors
		men	folk
450	1	men	us
451	3	men	us
	4	sons	heirs
455	4	men and boys, the	Christians all and
		matron and the maid	never to be swayed
456	1,2,3,4	men	folk
459	4	man's	our
461	1	brotherhood	unity
		man	one
	2	men	folk
	3	mankind	the earth
464	2	manhood	being
466	3	oh for Christ at least	dedicated now, as then
		be men	
467		(omit)	
472	5	fathers	forebears
473	1	men	ones
	2	sons of fathers	heirs of parents
474	1	brothers	kindred
475		(omit)	
486	2	true son	loved one
	3	man's	friends'
488	3	men	folk
489	2	men	all
490	1,2,3	he/ him/ his	they/ them/ their

Hymn	Vss	Term	Alternative
491	2	men	folk
493	2	sons	folk
		man's	one's
495	2	men	us
505	2	foemen	armies
507	1	all men	we all
511	2	man was	we were
	3	brothers	kindred
515	1	he/ believes	they/ believe
517	3	men	all

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Religious Education for Adults

Dr. William F. Slife

On Andragogues and Pedagogues

The big difference between a pure andragogue (teacher of adults) and a pure pedagogue (teacher of children) is this: the pedagogue not only is willing to accept dependency, but feels so much more comfortable teaching dependent personalities that the teacher will tend to do everything one can to maintain dependency on the part of the learner. The andragogue, while able to accept dependency at a given time and moment, has a built-in sense of obligation to do everything one can to help that person move from dependency toward increasing self-directness.¹

Learning Theory and Adult Education

The study of human growth and development has until recently, been largely devoted to the child and adolescent. Within the last fifteen years significant studies have been published which demonstrate that: 1) adults move through stages of development just as children do; 2) education for adults needs to be sensitive to the growth stages just as for children; and 3) continuing adult education is essential to the growth and development of emotionally healthy adults.

Malcolm Knowles has made a good case for using another term to describe the education of adults. The use of the word andragogue, with its root meaning "man" (adult human), symbolizes a difference in emphasis and understanding of adult education. The adult experiences many and varied changes throughout the life span, including attitude towards life and learning, and brings these to the learning situation. When using traditional pedagogical (teacher of children) methods, adult educators are not acting on a learning theory appropriate for adults.

This chapter will provide an overview of the context, theory and practice of adult education as distinguished from general learning theory.

Three Approaches to Learning

Traditional educational philosophy categorizes learning in three basic

¹Malcolm Knowles, "Pedagogy and Andragogy," *Religious Education*, (March-April 1977, Vol LXXII, no. 2), p. 206.



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approaches. Within each of these are incorporated a variety of theories of learning as expounded by educational theorists.

Scholastic—The content, structure and way of knowing is initiated by the teacher who conveys knowledge to the student. The stress is on knowing and the learner is expected to learn through the structure and discipline used in the method of inquiry. Through the teacher the learner is placed in contact with important information and authority. The focus is on *knowing* and in knowing the purpose of education is achieved.

Behavioristic—The stress in this theory of learning is on *doing*. According to this school of thought learning must incorporate: 1) learning by doing; 2) learning by experience; 3) learning by trial and error. For the behaviorist, learning is measured by observed changes in behavior. The teaching task is to discover and initiate appropriate steps to learning, then to reinforce the learning to produce the desired change in the learner. The teacher is a technician who develops a sequence of learning strategies.

Personalistic—This approach to learning places emphasis on the student as the self-directing manager of his/her own learning. Key terms are: individual fulfillment, self-actualization, the fully functioning person. The teacher responds to the learner rather than the other way around, enabling the learner to uncover what is already there. In this approach the learning environment will provide an atmosphere of acceptance, a climate for self-discovery and a spirit of openness and inquiry. The quality of *being* is valued more highly than that of *knowing* or *doing*.

Adult Learning

Malcom Knowles, a leading proponent of the approach called andragogy, observes that first of all most teaching-learning theory presupposes that learners are children. Secondly, although the theories may be relevant, the scope of learning is limited to the classroom, while adult learning takes place in a variety of settings. Lastly there is the assumption that adults and children learn in the same way.²

The andragogical approach recognizes that the adult is independent while the child is dependent. The mature adult has acquired a vast amount of experience which s/he brings to any situation including the classroom. Children also must spend time learning communication skills which adults for the most part have mastered. And learning experiences for the child are largely future oriented, while adult learning is for the present and often has a problem-centered orientation.

Paul Bergevin, an early pioneer in education uniquely tailored for adults, offers these statements to help us appreciate the adult learner:

1. Adults are both dependent and independent

²Knowles, Malcomb, *The Modern Practice of Adult Education* (Association Press: New York, 1970), p. 38.

2. Adults bring more experience and maturity to the learning situation than does the child
3. Adult learning is highly personal
4. Adults learn best when they become actively involved as persons in the learning experience
5. Adults learn more effectively when they discover and recognize a personal reason for learning about a given topic
6. Adults share the responsibility for the success of the learning experience
7. Adults need freedom of expression if they are to reveal their learning needs.³

The emphasis for adult learning then should be on the learner as a mature person rather than focusing totally on the content of learning. Andragogy, according to Knowles,⁴ affirms the worth of a person and at the same time provides the structures necessary for adult learning.

An analogy from business may be helpful. Douglas McGregor⁵ suggested that there are basically two ways managers view workers. The first way he called "Theory X." The manager who perceives workers from the "X" point of view sees them as incapable of improving the organization; they must be supervised continually to achieve productivity because they shun work and are immature. A "Theory Y" manager on the other hand, assumes people want to be adults, they need responsibility and, given the opportunity they will improve the organization.

Although arguments could be made, and have been, that this is a simplistic "black and white" caricature of the management/worker relationship, it does have merit.

Andragogy provides a way, similar to "Theory Y," of looking at the means whereby both motivated and non-motivated students can engage in the teaching-learning transaction. The value of the andragogical approach lies in its concern for the contribution of all adults, while specifying the approach to be taken to reach the desired end. It provides a structure for adult learning while helping the learner move to increased self-direction.

Teaching andragogically recognizes that the teaching-learning process is a human transaction involving the teacher, the learner and a learning group in interrelation. The function of the teacher of adults then becomes that of a facilitator of learning. The goal of adult education is then a change and growth in the individual and his or her behavior. Adult learning has a more expansive goal for it is often centered in one's daily life

³Paul Bergevin and John McKinley, *Design for Adult Education in the Church* (Greenwich, CN: Seabury, 1958), pp. xvi-xix.

⁴Malcolm Knowles, *The Adult Learner: A Neglected Species* 2nd ed. (Houston: Gulf Publishing, 1975), p. 51.

⁵Douglas-McGregor, *The Human Side of Enterprise* (New York: McGraw-Hill, 1960), pp. 33-34, 47-48.

in contrast to the cognitive or content centering of most schooling.

The following areas are some of those which must be examined in developing an effective teaching-learning theory for adults:

1. What the adult learner brings to the transaction (experience, attitudes and abilities);
2. What the teacher brings to the transaction (in addition to subject knowledge);
3. The setting in which the learning takes place;
4. The process of interaction.

Carl Rogers had made a significant contribution to understanding of how youth and adult learning may be facilitated when the teacher deals with feelings as well as the intellect. Rogers suggests principles of learning drawn from his work and that of his associates which is relevant to what the adult learner brings to the teaching-learning transaction:

1. Human beings have a natural potentiality for learning.
2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purpose.
3. Learning which involves a change in self organization—in the perception of oneself—is threatening and tends to be resisted.
4. Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum.
5. When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed.
6. Much significant learning is acquired through doing.
7. Learning is facilitated when the student participates responsibly in the learning process.
8. Self-initiated learning which involves the whole person of the learner—feelings as well as intellect—is the most lasting and pervasive.
9. Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.
10. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change.⁶

Rogers guidelines for the teacher as facilitator are invaluable in completing our understanding of the teacher-learner transaction.

⁶Carl Rogers, *Freedom to Learn*, (Columbus, Ohio: Charles E. Merrill, 1969), pp. 157-163.

1. The facilitator has much to do with setting the initial mood or climate of the group or class experience.
2. The facilitator helps to elicit and clarify the purposes of the individuals in the class as well as the more general purposes of the group.
3. He relies upon the desire of each student to implement those purposes which have meaning for him, as the motivational force behind significant learning.
4. He endeavors to organize and make easily available the widest possible range of resources for learning.
5. He regards himself as a flexible resource to be utilized by the group.
6. In responding to expressions in the classroom group, he accepts both the intellectual content and the emotionalized attitudes, endeavoring to give each aspect the approximate degree of emphasis which it has for the individual or the group.
7. As the acceptant classroom climate becomes established, the facilitator is able increasingly to become a participant learner, a member of the group, expressing his views as those of one individual only.
8. He takes the initiative in sharing himself with the group—his feelings as well as his thoughts—in ways which do not demand nor impose but represent simply a personal sharing which students may take or leave.
9. Throughout the classroom experience, he remains alert to the expressions indicative of deep or strong feelings.
10. In his functioning as a facilitator of learning, the leader endeavors to recognize and accept his own limitations.⁷

When we consider the setting for learning we are not speaking of the physical surrounding, although a comfortable, attractive, well-arranged room is most conducive in providing a climate for learning. The class or group itself provides the setting and has an impact on the learning outcome for individuals. Group interaction and influence on its members can be a strong force supporting the learning process. For the class or group to be successful, attention must be given to helping them form, organize, grow and maintain themselves as a group.

By developing and understanding of the emotional side of groups individual behavior, teachers can enable classes to become groups where the task is that of individual learning. The teacher/facilitator needs to recognize that individual learning and the group forces present in the classroom are often working against the teacher and against learning. For example, a class consciously or unconsciously bands together against the

⁷Ibid., pp. 164-166.

teacher to reduce learning because the teacher did not know how to develop an effective learning group. Teacher/facilitators then need to learn to create a climate for learning where morale is high and where members can influence and help each other learn.

Finally, the teacher/facilitator needs to help develop a supportive climate for the individual learner. Rogers likens the *teaching of adults* to the *counseling of adults*. Both emphasize personal growth and fulfillment. Both hold a positive view concerning human potential. Both claim to support positive change in the direction of greater responsibility for one's learning and development; increase integration of cognitive and affective understanding; and a more complex corporate experience through creative interdependence.⁸

Dennis C. Kinlaw points out that both counseling and teaching adults follow a similar process: 1) movement through the stages of helping/teaching takes place as the helpee/student is ready; 2) serious intellectual inquiry and self-examination can only happen in a psychologically safe environment, i.e. counselee or student must trust his/her counselor or teacher; 3) learning strategies or helping processes will not be effective unless the student/counselee has moved through stages 1) and 2).⁹

The teacher/facilitator concept of teaching calls for teachers of adults to develop helping skills suggested by Kinlaw. At the same time the andragogical teacher must have a profound trust in human beings and their potential. When trust is present a variety of opportunities may be provided to permit the student to choose the direction for learning.

An andragogical model of teaching then is a process model that recognizes the uniqueness of adults as learners. The andragogical style of teaching is concerned with providing procedures and resources for helping learners acquire information and skills as opposed to the traditional content models. It recognizes the characteristics of adult learners, seeks to develop implications for their learning and then gives guidance to the teachers (also an adult learner) in guiding the direction of their learning.

Adult Growth and Development

Every adult, whether he is a follower or a leader, a member of a mass or of one of an elite, was once a child. He was once small. A sense of smallness forms a substratum in his mind, ineradicably. His triumphs will be measured against this smallness, his defeats will substantiate it. The questions as to who is bigger and who can do or not do this or that, and to whom—these questions fill the adult's inner life far beyond the necessities and desirabilities which he understands and for which he plans.¹⁰

Until recently, stages of personal growth of adults have been of far

⁸Ibid., pp. 288-296.

⁹Dennis C. Kinlaw, "Helping Skills and Adult Education," *Lifelong Learning: The Adult Years*, (April 1978), pp. 9-11.

¹⁰Erik Erikson, *Childhood and Society*, 2nd ed. (New York: W. W. Norton), p. 404.

less concern for researchers than those of children and youth. Now a growing number of people are researching and writing about the adult life cycle.

Most developmental theories describe certain characteristics and tasks which individuals must work through before entering the next stage. For most people, however, human development is not a clear-cut journey. One task may not be completely resolved before moving to another. In considering the growth and development of adults we must realize that several things may be happening at once. That is, many issues and developmental tasks are being confronted simultaneously.

From the new consciousness of the adult social/psychological world, several models have evolved. When seen together they provide a reasonably comprehensive view of the life cycle of adults.

Foundational Concepts

Primarily concerned with the development of children, Erik Erikson has laid the foundation for understanding life as a series of progressive stages of human development. His eight basic stages of ego development included five covering childhood and youth with only three for the balance of one's adult life. In each stage there are specific tasks to be accomplished before one moves to the next stage. Lack of positive accomplishment leads to negative development.

In the three stages in adulthood according to Erikson, the tasks are: 6) early adulthood—intimacy vs. isolation; 7) middle adulthood—generativity vs. stagnation; and 8) older adulthood—ego integrity vs. despair.¹¹

Recent Studies Involving Stages

A number of recent studies reached conclusions similar to Erikson's regarding post adolescent life.¹² These studies expand Erikson's theory to include a sequence of alternating periods. A relatively stable period of six to eight years is followed by a transition period. In the transition period the major tasks are to reappraise the existing structure, explore new possibilities in self and world, and work toward choices that provide a basis for a new structure. These transition periods usually last four or five years.

A survey of the current research in the field of adult growth and development provides us with the following composite picture of the adult life cycle:

17-22 *Early Adult Transition* (Pulling Up Roots)—choices about education, occupation, marriage, family, friends, life goals.

¹¹Ibid., pp. 247-273.

¹²Most significant: Daniel J. Levinson, *Seasons of A Man's Life*, (New York: Alfred A. Knopf, 1978), pp. 18-39. Gail Sheehy, *Passages: Predictable Crises of Adult Life*, (New York: E. P. Dutton, 1974), pp. 14-15.

23-28 *Entering the Adult World*—a search for personal identity; developing intimacy; developing relationship with a mentor.

29-33 *Age 30 Transition*—a tension of contradictory needs; stability vs. freedom; concern for a system of values; concern about the meaning of life.

34-40 *Settling Down*—finding one's own niche in society; working toward advancement; awareness of one's own death; values questioned.

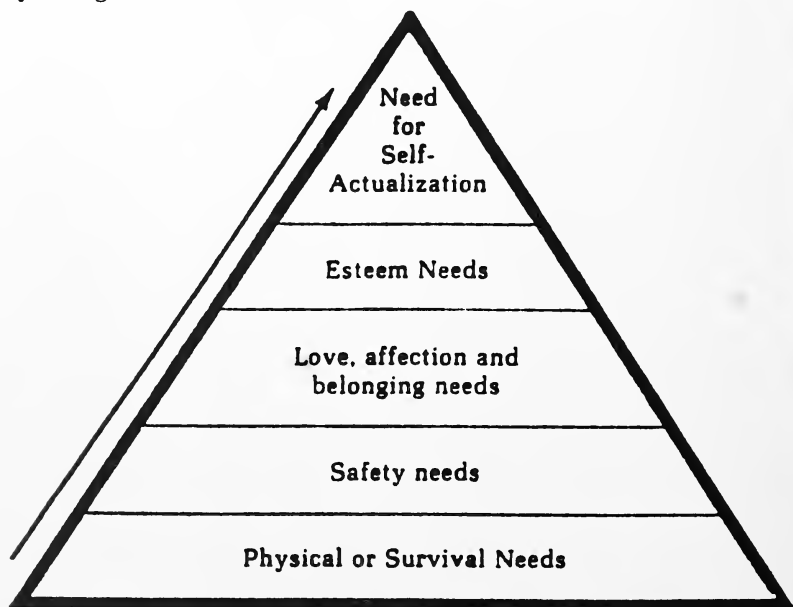
41-50 *Mid-life Transition*—reevaluates the past; changes in biological and psychological functioning; realization that one is no longer "young."

51-59 *Self-Acceptance*—life has limits and ideals must be shaped to the realities of living; mellowness sets in; children leaving home.

60-*Onward Wisdom*—imminence of death releases deep spiritual concerns; more rapid biological and psychological changes; distilled insights flood the awareness; pre-occupation with everyday joys; tendency to avoid emotion-laden issues.

What these new studies seem to suggest to educators of adults is that blanket assumptions about education cannot be made without recognizing the variety of needs of adults related to their life cycle. Greater sophistication is needed so that teaching provides flexibility corresponding to that of the adult community with which they work.

Psychological Growth Model



Maslow's Hierarchy of Human Needs

One of the earliest and most respected developmental models is that of Abraham Maslow. It is based on a hierarchy of human needs and is arranged in his famous "Pyramid."

Masiow suggests that the healthy person is one whose basic needs have been met so that they are free to actualize their highest potentialities, the prime motivational need. This concept implies the adult educator's task is to help each individual learn what is required in order to satisfy needs at whatever level they are struggling. The basic physiological needs must be met before those of security or safety; security or safety needs must be met before the needs for belonging, love and affection; belonging, love and affection before those of esteem; and esteem needs before one can become self-actualized."¹³

Moral Growth Model

Lawrence Kohlberg has introduced a cognitive-developmental approach to moral education. His studies have shown that persons go through stages of development in their moral thinking. He identified six such stages:

Stage 1: *Punishment/obedience orientation*

Moral choices are made on the basis of rules and labels of good/bad, right/wrong, and the physical consequences resulting from a "wrong" choice.

Stage 2: *Self-interest orientation*

Right action is that which satisfies one's own needs directly, or indirectly through satisfying someone else's.

Stage 3: *Good boy/nice girl orientation*

Right action is whatever pleases others and is approved by them.

Stage 4: *Law and order orientation*

Right behavior consists in doing one's duty, respecting authority, maintaining the existing social order for its own sake.

Stage 5: *Social contract orientation*

Right action tends to be defined in terms of individual rights and standards mutually agreed upon or acceptable to the whole community.

Stage 6: *Conscience and principle orientation*

Right is defined by the decision of conscience in accord

¹³A. H. Maslow, *Motivation and Personality*, (New York: Harper and Bros., 1954).

with self-chosen ethical principles such as justice, equality, human dignity and rights.¹⁴

Kolberg's "stages" are helping in understanding the moral thinking level of students regardless of age. At the same time it provides an alternative way of dealing with moral dilemmas through situational discussions. While useful at a conceptual level, there is no guarantee that moral "judgment" automatically translates into moral "action."

Faith Development Model

Building on the work of Kohlberg, James Fowler has developed some insights which indicate that faith also develops through a series of stages. If our definition of faith is to know and to trust, structures may be observed as persons pass through a series of stages. Fowler has identified six stages of faith development.

Stage 1: *Imitative Faith* (age 4)

The fantasy-filled phase in which the child can be powerfully and permanently influenced by the example, moods and actions of adults.

Stage 2: *Adoptive-Literal Faith* (6½-8)

The person begins to take as his own the stories, beliefs and observance that symbolize belonging to a community. Attitudes and behaviors of authority figures are appropriated with literal interpretation.

Stage 3: *Conventional-Synthesizing Faith* (12-13)

Faith helps provide a coherent and meaningful synthesis of the increasingly diverse life experiences. Faith and meaning are validated by the authority of properly designated persons in each "sphere", or by the consensus of "those who count."

Stage 4: *Personalizing Faith* (18-19)

The late adolescent (or young adult) begins to take seriously the burden of responsibility for belief and commitment. While concept and content largely derive from others (respected leaders or institutions), there is a *qualitatively* new and different kind of self-awareness and a developing sense of responsibility of one's choices.

Stage 5: *Ambiguity-Tolerating Faith* (30-32)

The integrity and truth in positions other than one's own are recognized. One's own commitments and beliefs are lived out in such a way as to honor what is true in the lives of others without denying what is true in one's own life.

¹⁴Lawrence Kohlberg, "Education, Moral Development and Faith," *Journal of Moral Education*, (Vol. 4, No. 1, 1974), pp. 6-10.

Stage 6: *Universalizing Faith* (38-40)

The Kingdom of God is a live, felt reality. One dwells in the world as a transforming presence, but is not *of* the world. The sense of oneness-in-community has become a basis for decision and action. Participation in the Ultimate is direct and immediate. Such persons are able to fellowship with persons at any other of the stages and from other faith tradition—affirmingly, not condescendingly, yet with pricks to pretense.¹⁵

For the religious educator these findings suggest that persons can progress through various stages of faith. “Faith” referring to the dynamic living-out of the faith commitment.) As persons are encouraged to explore their faith and clarify religious values, growth can occur.

Conclusions

From our discussion of Adult Growth and Development several conclusions may be drawn:

1. Adults are changing, evolving persons.
2. There is a series of stages that adults go through as they move through the life cycle.
3. There are several major transition points in adult growth and development. These are times when the adult's previous life structure is examined and evaluated. These transitions may be times of turbulence, but seem necessary for the formation of new structures.
4. Traumatic events rarely shape an individual's life. Once basic needs have been met the nurturing relationship with “significant others” seems to be the most important factor in determining the future.
5. Moral judgment is a product of age as well as reasoning and can be developed through the use of reasoning related to moral dilemmas.
6. Development of adult faith most likely comes as a by-product cross-era transition—the crucial turning points in the life-cycle.

Implications for Adult Education

These models of human development provide a continuing resource for understanding adults. Utilizing these insights the religious educator can:

1. Design learning opportunities relevant to the learner's stage of development.
2. See every educational activity as an opportunity for growth by each individual.

¹⁵Jim Fowler, Sam Keen, Jerome Berryman (ed.), *Life Maps: Conversations on the Journey of Faith*, (Waco, Texas: Word, 1978).

3. Design learning experiences to help persons learn more about life's "passages" and the journey through them.
4. Provide sequential, continuous and integrated experiences appropriate to each stage of moral or faith development.
5. Help develop mentors for young adults as they move through Early Adult Transition.
6. Develop efficient and appropriate methods of andragogical to help persons reach their highest potential.

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The Chaplain As Religious Educator in an Environment of Religious Pluralism

CAPT Joseph R. Frazier (CHC), USN

. . . I believe that teaching stands alongside of preaching and the doing of sacrament, or rite, or ritual. I believe that teaching is critical in our day in the lives of young men and women . . .

Rear Admiral Ross H. Trower, CHC, USN
Chief of Navy Chaplains

. . . Upon three things the world is based: upon the learning of Torah, upon Divine Services, and upon the practice of charity.

Simon the Just
Ethics of the Fathers (1:2)

I want to share an anecdote with you which comes out of the experiences of a Marine Chaplain in service during World War Two, whose name is Paul Moore, Jr. Writing about his experiences, he said:

My only experience with pluralism in the military has to do with the time I was at Guadalcanal and became great friends with Father Reardon, a Roman Catholic chaplain of our Fifth Marine Regiment. We teased each other about Anglicanism and Romanism. I was wounded, and somewhat semi-conscious, realized I was being carried to the command post on a stretcher. I heard a familiar voice, but didn't know whose it was. Finally, Father Reardon's face appeared over me.

"Anything I can do for you?" he asked.

"No, I think I'm all right Father. . . Well, perhaps you'd better give me an absolution," I replied.

He said, "I already have, you damn Protestant!"

That was the kind of ecumenism we had even in those days.¹

¹Paul Moore Jr., "Parish Pluralism and Future Forms of Ministry," *Military Chaplains' Review* (Winter 1978), p. 37.



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The Chaplaincy has come a long way in the four decades since this incident, and much progress has been made in the study and understanding of pluralism in the setting of military ministry.

What is pluralism? The guideline used in the preparation of this paper defines it as "the presence of a number of autonomous religious groups which practice their faith in such a manner that society as a whole remains neutral toward their existence." Another definition comes from John Hannah.

Pluralism is the American phenomenon which describes a combination of factors that are intrinsic to our society. These factors are: (1) the strict constitutional prohibition of a state church; (2) the constitutional guarantee of the free exercise of religion by citizens; (3) the voluntary nature of religious subscription; and (4) the consequent wide diversity of religious groups.²

Pluralism in the military setting requires some further clarification. It involves the recognition of faith groups of persons within the military structure, and their right to be valued and supported by the government. Commanding Officers are required by Article 0727 of United States Naval Regulations to:

... use all proper means to foster high morale, and to develop and strengthen the moral and spiritual well-being of personnel under his/her support for carrying out the command's religious program.

There is a certain benign portentousness to this statement which is only ignored by Chaplains at some peril. Commanding Officers are responsible to and for all recognized faith obediences in the area of their moral and spiritual welfare, *and chaplains are responsible for carrying out such programs for their commanding officers*. It is the chaplain, not the commanding officer, who inherits pastoral and educational responsibilities for persons of many and diverse faith obediences. These persons look to him or her as the one who teaches and cares. Moreover, these persons of diverse religious background trust themselves and their families to us with what amounts to almost a blind faith that we will value and honor their faith and do no violence to it!

This eternally presents a dilemma of sorts. We have our own faith response and are commissioned to both be true to it and to present it to others. We have as well the obligation to honor, respect, and encourage the practice of truths other than our own.

What response do we make to these well known statements? What is it we decide to do? I suppose that varies considerably from chaplain to chaplain and depends to a large extent on what demands are made for

²John R. Hannah, "Religious Pluralism and Unity: One Experiment in the Army Chaplaincy," *The Chaplain* (Vol. XXXIII, No. 3, 1976), p. 62. For another excellent discussion of this subject, see S. A. Nigolian, "The Challenge of Religious Pluralism," *Chaplaincy* (Vol. II, No. 3, 1979), pp. 23-28.

³Donald K. Adickes, "Energizing Educational Ministry: Let's Do It!" *Military Chaplains' Review* (Fall 1978), pp. 14-16.

him/her to provide a diverse ministry of education. But the need for concerned and involved ministry is real. Not only real, but apparently neglected, at least by some. In the spring and summer of 1976, the United States Army Europe Religious Resource Center conducted a survey of chaplains to determine their views on the current state of religious education. They stated that:

1. Religious education was a neglected area of ministry.
2. Chaplains themselves frequently saw a need for training in the area of teaching.
3. Counseling and preaching were given priority over education and general ministry.
4. The religious education programs would be more dynamic and powerful if chaplains really took seriously the charge to empower and commission lay persons to be teachers of Scripture and doctrine.

How has this come to pass? Would this survey if given hold true for Navy chaplains and their educational ministry? Is religious education passe' in many commands and chaplain/chapel programs? If so, why? Certainly nothing by way of responsibility for education has changed on paper! The guidelines for this paper, written only a few months ago, state:

From the pastoral perspective, each chaplain has the responsibility to provide for the religious education needs of members of his/her own particular faith group. However, historically chaplains have conscientiously provided for the religious education needs of members of religious faith groups other than their own. This single fact has contributed to the high esteem for and definition of the military chaplaincy as ministry to all of God's people ... From the organizational perspective, each senior chaplain has the responsibility to provide command approved programs which address the collective as well as the particular religious education needs of assigned personnel and their dependents, and which look after their moral and spiritual welfare.⁴

The need clearly exists, perhaps more now than ever, for solid religious, ethical, and moral teaching. This education must address what Yankelovich has called the "new values" in American morality which seem to have moved away from the church and synagogue and long-cherished moral norms. Among these changing mores are:

1. New moral "norms."
2. More liberal sexual mores.
3. "Deauthorization" which is a lessening of automatic obedience to and respect for established authority.
4. Changes in relation to the church and organized religion as a

⁴Assignment and Preparation Guidelines, Workshop Paper, Professional Development Seminar, U.S. Navy Chaplain Corps, 1981.

⁵Daniel Yankelovich, *The New Morality: A Profile of American Youth in the 1970's* (McGraw Hill paperbacks, 1974), pp. 5-6.

source of guidance for moral behavior.

5. Changes in traditional patriotism.
6. Changes in the work ethic.
7. Radical change in marriage and family structure.
8. Questioning of the relation of self to the sacrifice of self for family, employer, and community.
9. Investigation of this searching question: What is the "more" to life than making a living?

How have these changes come about? There is no set or easy answer. However, some recent polls may shed some light on this question. A study of this downward trend, conducted in the late 1970's by the National Council of Churches and participated in by thirty-one denominations, revealed these facts:

1. A large percentage in and out of the church feel the church has too much organization and not enough theology.
2. All thirty-one denominations reported. Collectively, they discovered that 7 of 10 "churched" respondees and 8 of 10 "unchurched" felt they could be "good" Christians or Jews out of church or synagogue.
3. There was a strong consensus that one could believe, and yet not "belong" to a formal structure.
4. One-third of the adults interviewed say they had a conversion experience. One-half of these experiences were sudden and lasting.⁶

Peggy Shriver, Assistant General Secretary in the Office of Research and Evangelical Planning of the National Council of Churches in Christ reported the results of another young adult survey conducted in 1979. It disclosed:

1. Many persons claimed belief who also had no strong religious convictions.
2. Many also held a faith perspective, but believed it required no corporate expression.
3. Some persons were seeking a vital spiritual depth for their lives.
4. Others held to more latitude in moral teaching and beliefs.⁷

The most telling recent survey, conducted by Donald W. Kimmack, shows that of 61 million Americans surveyed, 52% said they might become members of a church *now* if they could find a church that would:

1. Seriously listen to religious doubts and spiritual needs.
2. Offer vital worship and preaching.

⁶George Gallup, Jr., "Religion in America," *Chief of Chaplains Continuing Education Tape* (Pittsburg: Thesis Theological Cassette, Vol. 9, No. 5, 1979).

⁷Ibid.

3. Offer Christian education *at its best*.
4. Simply invite them to join.⁸

It appears that one could draw several conclusions from these studies. One is that these large numbers of unchurched but religious persons could do much to revitalize American churches and synagogues. A second conclusion might be that choice of a particular faith expression is relatively unimportant to them, at least for now. Third, they would value sensitive and well taught religious education programs which address theological and moral issues. Fourth, they intermix the need for solid education with the need for affirmation, valuing, guidance, and care. Clearly, education can be seen as intrinsic to worship/theology and guidance/pastoral care. We all know this, and yet somehow religious education has become isolated, boxed in, and in some ways detached from these other concerns. The problem may stem from the continuing use of an outdated approach to learning which places high priority on religious particularism, coupled with what Westerhoff has aptly described as the "schooling-instructional" approach to education.⁹ By this he means that our long-cherished image of education has been founded upon some sort of "school" as the context, and some form of "instruction" as the means whereby faith assimilation into a set of beliefs occurs.

But *is* religious education only teaching about a *particular* religion? Is it *only* catechism? Do we not "teach" through pastoral care? Through counseling? Through worship and liturgy? Is it religion *only* that we teach, or a response to life which at its deepest faith level truly moves beyond any particular set of beliefs and casts itself ultimately upon God?

Do we minister, primarily, to our own. In the area of particular religious choices which we and our own faith constituents have made, yes. In the area of faith, the answer is not so clear. When one speaks of "the faithful," who then become "our own?" Does faith choice matter so terribly much when priest, rabbi, or minister set about to offer pastoral care or counseling? No, unless such care is turned into an effort to proselytize or evangelize into a particular faith group. Does any rabbi, priest, or pastor limit preaching *only* to "their own," or are we all welcome to be taught by the Word?

The world is changing, as the Gallup polls indicate and as we know only too well from our own ministry. Our approach to education must change with it. One may well agree with a statement made by John R. Pearson:

The nature of the society in which we live and work suggests the general thrust our ministry as chaplains should take. For example, ours must be an all-embracing ministry which reaches out in service to all persons regardless

⁸*Ibid.*

⁹For a full discussion of this statement, see John H. Westerhoff III, *Will Our Children Have Faith?* (New York: Seabury Press, 1976), Chapter 1.

of their race, color, creed, language, age, sex, or national origin. . . . Our ministry must have a "this wordly" here-and-now, existential character which addresses the total life needs of people: needs of body, mind, and spirit; of appetite, intellect, and emotion. It must address people's successes, failures, hopes, disappointments, dreams, and desires; their needs of privacy, companionship, encouragement, and constructive criticism.¹⁰

Religious pluralism presents an interesting and appropriate challenge to those educators who have been schooled in only their own faith stance. It offers an opportunity to grow, to broaden, to include rather than exclude. One clear goal of ministry in the military setting is to have religious persons more clearly understand the teachings of their faith, more deeply value their varied religious heritages, and more faithfully act with moral rectitude and spiritual integrity. This is a very clear assumption within those very regulations which endorse the chaplain's participation within the military structure. It is most certainly an assumption made by command structures and leaders. This is not to say that military structure or its leadership dictates that the chaplain should become all things to all people. It does assume that those responsible for command programs want chaplains to show them how to most appropriately carry out such programs. In this process, there must be provisions made for all faiths.

The most serious changes which a practiced pluralism calls for are increased efforts at providing religious teaching and ministry for "other than our own," and an increasingly genuine acceptance of their faith as valid varieties of religious expression. To aid our thinking along this line, the following thoughts of John Gilbert may prove valuable. He says,

...pluralism represents two realities: the infinite varieties of religious experiences (which William James indicated three quarters of a century ago) which represent God's unlimited ability to reveal Himself, and the wide varieties of manners in which persons symbolize that wider variety of religious experiences. In short, pluralism is the incredibly healthy indication of the breadth of religious experience and the multiple ways in which persons symbolize and articulate that breadth of religious experience. Indeed, the existence of religious experience would be suspect were this variety of symbolization not present.¹¹

I want to move in a slightly different direction now, and address some new questions which have to do with the setting for pluralistic ministry in the military setting. Several questions will be posed and then expanded upon:

1. Is the military ministry conducted by chaplains a religious ghetto within a larger civilian area?
2. Is such military ministry, conducted on government owned

¹⁰John R. Pearson, "Ministry Within a Pluralistic Society: Some Brief Reflections and an Expanded Bibliography," *The Chaplain* (Vol. 33, No. 3, 1976), p. 54. This article contains an excellent bibliography for the reader interested in a more detailed investigation of literature on religious pluralism.

¹¹John P. Gilbert, "Theological Pluralism and Religious Education," *Religious Education* (Vol. LXX, No. 6, Nov-Dec 1975), pp. 582.

property, closed to outside assistance and outside religious activities?

3. Can the religious resources of the outside community be effectively used?

It seems to me that military communities were never meant to be ghetto areas within larger civilian communities. Chapel programs were never meant to replace church programs in those churches "outside the gates." On the contrary, it has long been advocated, at least in print, that better ministry might be provided by the strengthening of relationships and cooperative ventures with local churches and synagogues.

However, some factors do seriously impinge upon this sort of integration. Among these may be considered the fact that:

1. Some commands (and some chaplains) have assumed a "total care" attitude toward their assigned personnel.
2. Fraternal and theological relationships between chaplains and local clergy are frequently marginal, and contain elements of mutual distrust.
3. Security, finances, transportation, and work schedules all impact negatively upon ongoing close "back and forth" movement between on-base personnel and off-base church and synagogue activities.
4. Chapels are not churches which offer membership in a particular faith response. For this reason, many local churches see little reason to cross-affiliate. Participation will not add members to their own church rolls.
5. Visitation and evangelism (still the most basic approach to religious education) are curtailed aboard most military installations, making it difficult for local clergy or lay workers to gain frequent access to chapel programs and activities.¹²

These are all factors which could change. Increased dialog of an educational and theological nature could do much to further military/civilian interface in the planning and execution of programs. Such activities as the following might be included:

1. Pulpit exchange, whereby clergy from other faiths could visit the chaplain's congregation.
2. Denominational services to offer special rites or observances.
3. Lectures or mini-series to explore issues of joint concern, utilizing pastoral and educational personnel from various churches in the community.
4. Acceptance and use of volunteer civilian layworkers from var-

¹²Appreciation is expressed to Chaplains J. E. Six and C. W. Flick, Naval Education and Training Program Development Center, Pensacola, Florida for their assistance at this point and elsewhere in the preparation of this paper.

ied faiths to ensure a pluralistic chapel staff for religious education.

5. Joint services, especially during days of particular historical significance to particular faith observances, and during special seasons of worship.

Such rich and varied opportunities are literally endless, but they would depend upon cooperation between chaplain, command, church or synagogue, and community. This is an issue which needs much more discussion and exploration by chaplains, civilian religious leaders, and command personnel. In such dialog lies the possibility for more genuine religious community. Our pastoral efforts as chaplains must have an integrative quality as well as a didactic value. We, more than any other religious shepherds, have sheep that are not "our own." How we attempt to draw them together in a community of faith depends upon our ability to genuinely embrace a pluralistic posture.

An approach similar to that offered above allows for both ministry *to* and ministry *with* others. It also offers a rich arena for growth and mutuality. D. Campbell Wyckoff has this to say on the subject:

. . . There is no question about the need of the chaplain to minister to people. In doing so, the role of educator is immediately assumed. Chaplains teach those entrusted to their care, chiefly in areas of faith and morality. . . difficult as that is, it is even more difficult to minister with people, so that as they educate those with whom they work, those persons may, in turn, be able to minister to others, and to enter into that mutual ministry in which chaplains themselves are ministered to.¹³

In such a process, the sharing and understanding of theological differences, varied faith positions, transgenerational values, life experiences, and personal concerns among persons of commonly held faith beliefs could most certainly enrich community building efforts. This process would also more closely align the chaplain's role as coordinator of religious education and teacher with his/her role as pastoral care giver, counselor, and leader of worship.

Together with the opportunity for creative ministry which may be enhanced by pluralistic education approaches, there are also opportunities for creative pastoral care based on new learning in the field of religious education. Among such learning are the recent discoveries of Ronald Goldman. In building on studies conducted by Jean Piaget¹⁴ which identify cognitive growth and moral development, Goldman discovered stages in individual development when Biblical and religious teaching could or

¹³D. Campbell Wyckoff, "Minister/Chaplain as Educator," *Military Chaplain's Review* (Fall 1978), p. 1.

¹⁴John H. Flavell, *The Developmental Psychology of Jean Piaget* (New York: Van Nostrand, 1963).

could not be readily grasped.¹⁵ Lawrence Kohlberg produced some very significant investigation of the stages of moral development.¹⁶ Building on these studies, James Fowler has produced a viable work which defines faith stages in faith development.¹⁷ An even more recent study by Daniel Erb and others¹⁸ identified five such stages:

1. Concrete trust (dependent).
2. Doubtful belief (counter-dependent).
2. Autonomous action (independent).
4. Committed complexity (interdependent).
5. Synthesizing (understanding of God, integrated with all reality).

Hopefully, we as chaplains can integrate such studies into our own ministry, particularly with young adults. Knowledge of faith and growth developments and sensitivity to the learning/integrative stages of our parishioners will lead us to some restructuring of our teaching approaches and efforts.

Current educational studies have also taken a close look at the ways in which persons are grouped and placed into grades for learning. These ideas are also changing. One such study states these changing ideas:

... have brought to the fore the priority of adult religious education (where children and youth education used to have the priority); a demand for intergenerational religious education, including the family but engaging groups across family lines as well; individualized learning (religious education where one sets one's own goals and moves at one's own pace); and grouping by interests and tasks.¹⁹

Additionally, the implications for preaching, based on an understanding of the stages of faith development of our listeners, transgeneration issues, and faith exploration, and the implications for pastoral care and counseling, based on these same issues could also lead us to a deeper awareness of new and innovative ways in which faith can be taught.

I want to shift the direction of this presentation once again at this point from the theoretical to the more practical, and share briefly some of

¹⁵Ronald Goldman, *Religious Thinking from Childhood to Adolescence* (London: Routledge and Kegan Paul, 1964).

¹⁶Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," Chapter 1 in C. M. Beck *et. al.* (eds.), *Moral Education, Interdisciplinary Approaches* (New York: Newman, 1971).

¹⁷James W. Fowler, "Faith Development and the Aims of Religious Socialization," Chapter 16 in Gloria Durka and Joanmarie Smith (eds.), *Emerging Issues in Religious Education* (New York: Newman, 1971).

¹⁸Daniel Erb, *et. al.*, *Faith Development* (Seattle: Task Force on Faith Development, Department of Christian Education, Synod of Alaska-Northwest, 1978).

¹⁹D. Campbell Wyckoff, "Minister/Chaplain as Educator," *Military Chaplain's Review* (Fall, 1978), p. 9. An excellent article for those interested in the subject of religious education and the military chaplain.

what the chaplains at Miramar are attempting, together with our directors of religious education, in our educational structure.

1. CCD and Protestant church schools, involving close cooperation in the use of space and budget.
2. In the Protestant school, teachers are interviewed prior to selection for placement in the church school faculty to determine their own faith preference and to ensure a broad variety of faith backgrounds for our inter-denominational staff.
3. Full use of the curriculum provided through the military system.
4. Support and liaison with groups such as the Navigators and Campus Crusade for Christ Military Ministries, including support of their own programs and use of their personnel in our programs.
5. Continuing interdenominational studies involving young to senior aged adults.
5. Use of religious education committees and chapel councils to monitor educational efforts, support materials, and special activities such as youth programs, vacation church school, and others.
7. Support of independent Bible studies by non-aligned groups, under the umbrella of the command and senior chaplain.
8. Use of multi-media materials jointly available to both congregations, and purchased from command support funds to enhance pluralistic understanding.
9. Support of Jewish services and educational efforts, including the hosting of the Chief of Chaplains Annual Jewish Seminars.
10. An ongoing evangelical evening service held weekly.
11. Liaison with and invitations to local churches and clergy to participate in chapel worship and educational programs.
12. Broad based mission support of multi-denominational efforts.
13. Teacher training seminars given by various local churches, and attended by our education personnel.
14. Ecumenical worship services jointly held by Protestant and Catholic congregations and chaplains.

More could be said, but this will provide a good picture of the direction this congregation is taking in the implementation of pluralistically educational ministry and efforts at ecumenism. We have done and are doing a lot. We can and hope to do more. In our struggles, we are learning a great deal about what it means to not only teach souls, but to care for them as well. This cooperative effort has not led us into theological accommodation. We have remained Catholic, Baptist, Methodist, Evangelical. Our

respect has grown for each other. Our trust is deepening. We are finding pluralism and ecumenism to be a far cry from civil religion or apostasy. Rather we are finding it to be a profound respect for, and a growing belief in the faith response of committed others. It is also a growing recognition that learning and insight come from God in many and varied ways. For myself, I can quote a statement by John Gilbert as my own view also:

The response to pluralism, then, must not be one of avoidance or accommodation but one of helping persons understand the nature of theological statements as symbolizations of religious experiences and of helping them recognize, comprehend, and affirm the infinite variety of religious experiences and the myriad ways in which persons symbolize those experiences.²⁰

Gilbert views pluralism as an evangelistic tool which has been sent as a gift from God and perhaps especially for the ministry demanded of the military chaplain. He may well be right. It is certainly fair to say that our ministries afford us singular opportunities to learn from and teach people in a broad spectrum of faith. We must grow in the ability to value and appreciate differences in faith. We must deepen our awareness of those among whom circumstances and orders place us. The proper preaching and teaching of law and gospel demands this of us. The most sensitive approach to pastoral care demands it as well in these times when culture, and at the very heart of culture, religion, is so crucial to an understanding of the human condition and the search for meaning.

One of the most interesting and definitive statements I have discovered recently is contained in a tape prepared by Dr. Charles Ryerson of Princeton Seminary for Thesis Theological Cassettes. Entitled "Living Responsibly in a Pluralistic World,"²¹ it is largely a reflection of his ten years of religious studies in India. It is a sensitive presentation, and I have listened to parts of it several times, partly because of the profundity of his remarks, and partly because of the beauty of his particular religious understanding. I would like to close now with a few of his words:

Our faith calls us to be involved in a pluralistic world, emptying ourselves into it, listening to it, being a presence in it, trying to understand it. Our pragmatic situation calls for us to do this also. We live in a time where the consensus on general meanings is falling apart in our culture. And we know that as people search for meaning in this vacuum, the end of the road can be death. We are called by our faith in God, called to be explorers in this world of pluralism. And as we explore we may find out much more about what God means for us and for our world.

²⁰John P. Gilbert, "Theological Pluralism and Religious Education," *Religious Education* (Nov-Dec 1975), pp. 579-580.

²¹Charles Ryerson, "Living Responsibly in a Pluralistic World," *Chief of Chaplains' Continuing Education Tape* Pittsburg: Thesis Theological Cassette (Vol. 9, No. 5, 1979).

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What You Are Speaks So Loudly, I Can't Hear What Your Are Saying!

Otto Kroeger

In the fall of 1978 a group of Army chaplains met for a retreat and planning session. We divided the group into three working groups, each of which was asked to select their favorite Bible characters and to explain their choices.

All three groups shared such favorites as Paul, Peter, and David. Upon closer examination, however, the only similarity was the choices; the reasons behind each group's choice was very different. One group preferred Peter because he was a "builder"; another because he was "the foundation" of the early disciples; and the third because he "made things happen." These choices reflected almost perfectly each group's personality temperament. The group who saw Peter as a "builder" were Visionaries. The group who liked Peter because he was "the foundation" were Stabilizers. The third group—the "make things happen" group—were Catalysts.

Frequently people use the same words and make the same choices, but come from very different psychological stances. The apparent sameness leads to one misunderstanding after another. I use the Myers-Briggs Type Indicator (MBTI) to restore understanding.

MBTI is a Jungian-based, forced-choice, personality-preference indicator. Developed by Isabel Briggs and her mother Katherine Briggs during the 1940's, and revised and updated regularly, the instrument gives helpful guidance in a cross section of personality issues. The results measure one's preference for the Functions of the personality (perception and judgment) and the Attitudes one prefers in response to those Functions (Extraversion/Introversion and Judging/Perception).

A Philosophical Prediction

I believe that the decade of the Eighties will belong in psychological theory to C.G. Jung. The 60's was the Sensitivity Training T-Group decade; during that decade, language, social habits and learnings reflected that emphasis. The 70's was clearly TA; during that decade, the language, social habits and learning thrusts had a "Parent, Child, Adult" emphasis. The



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80's in language social habits and learning thrusts will be marked with awareness of type, "Extrovert, Introvert, Senser, iNtuit, Thinker, Feeler" and other languages reflecting Jung's impact.

The Perceiving Functions

In Jung's theory, all of us must perform two basic functions; we must PERCEIVE (gather data) about our world, and we must MAKE JUDGMENTS (reach conclusion) regarding that world. The Perceptive Function is differentiated by a *Sensing* (S) preference and an *iNtuitive* (N) preference. The *Sensors* perceive facts, realities and details with sharpness and precision. The *iNtuitors* focus more on possibilities and meanings in what is perceived. "N's" dream their lives and "S's" live their dreams.

A favorite Chaplain story of mine illustrates these two different perceiving preferences. A chaplain and his assistant were waiting for a ferry boat on a foggy Sunday morning in Korea. When the boat finally broke through the fog, still some distance from the shore, the iNtuitive (N) exclaimed: "There's the boat!" The Sensor (S) quickly responded: "It isn't here yet!". . . and so begin many of our basic misunderstandings.

The Judgment Function also affects decision making. Some people prefer a judgment based upon the objective analysis of data; such a process is called a *Thinking Judgment* (T). Still others prefer conclusions based upon subjective values which evaluate the impact of the judgment on interpersonal relationships; such a process is called *Feeling Judgment* (F). A *Thinking Judging* (T) type will most often be driven by the "why" of a decision; a *Feeling Judging* (F) type will decide based upon the impact the decision will have upon people. Isabel B. Myers said that the T "needs to be treated fairly and can get along without harmony," while the F "needs occasional praise," and interpersonal feuds can be very disturbing. In the aforementioned, *Thinking* does *not* refer to intellect nor does *Feeling* refer to emotions but rather the *Functional Process* by which one arrives at a decision.

The Personality Attitudes

Just as one's personality has preferences, one also has preferred *Attitudes* towards life. Attitudinally, if one is energized by the external world of people and action, Jung suggests he has preference for *Extroversion* (E). That means the Function—or at least one of them—is frequently performed in the external world. It is an "Extroverted" characteristic "to open mouth and then to engage brain."

On the other hand if one relies on energy from within and chooses carefully what to share, his preference is *Introversion* (I). It is Introverted to "go inside first" and to share only after relevancy is determined.

Extroverts and Introverts frequently misunderstand one another: Extroverts seem to be "flip," "frequent," "fluid," or "all of the above" with

their words. The Introvert, far more particular with words, remembers and holds the Extroverts to words which the Extroverts don't regard very highly. Extroverts, on the other hand, frequently "crowd" the Introvert in his/her attempt to sort things internally and reservedly. A colleague of mine, Alan W. Brownsword, says that Introverted managers need a moment to "walk to the water fountain *alone*" before making a final decision. By the same token, Extroverted managers should not be held to their first words; make them repeat the words before considering them to be final. Understanding and respecting such differences can facilitate good interpersonal relationships.

The final attitude measures one's preference for life style. A person who likes structure, schedule, and order can be said to prefer a *Judging* or concluding attitude (J). A person who likes to remain open ended, flexible and spontaneous can be said to prefer a *Perceptive* (P) orientation to life. "J's" order their environment, and "P's" prefer to remain open to life's surprises. Such orientations affect one's view of time, methodology of work, play and even recreation.

From Eight to Four

Of eight possible choices, the MBTI shows which four you prefer: E or I, S or N, T or F, and J or P. An associate of mine, Enid Burgess, in writing of the MBTI said;

The procedure for determining our preferences is analogous to that of catching a baseball. More often than not, you will catch the ball with the same hand time after time, but you could use the other hand when needed. So it is with these preferences; you have preferred ways of collecting data, making decisions, directing your energy and living your life. You can, however, use opposite or less favored functions, but not with the same liking or skill. You grow to rely on a favorite function.

The Temperaments

Once one understands his four preferences, it becomes possible to predict what David Keirsey and Marilyn Bates call Temperaments in their book *Please Understand Me*. The Temperaments afford predictability of management/leadership, counseling, teaching, and learning. Presently, I am engaged in studying a similar predictability of preaching temperament.

A Helpful Tool For Chaplains

The MBTI has been a helpful tool for chaplains. It helps couples to understand each other; it clarifies differences in families; it focuses issues for managers or organizations which are suffering interpersonal difficulties. Most recently, chaplains have reported that it is a refreshingly different model for studying Scripture, i.e. what portion of a favorite parable is Extroverted or Introverted, what part is "facts and realities" (Sensing) or

“hopeful and enthusiastic” (iNtuition) and so on.

Whether a chaplain is seeking personal insight and affirmation, help in dealing with and understanding parishoners, facilitating problem solving, team building, performance appraisal, leading training for his commander, providing career guidance, or studying scripture, understanding preferences can help.

The Army Chaplain and the Army

It is no surprise that the Army Chaplain, as a type, is in many ways very different from the command. In one large sampling of Army Officers in my files, the officer is Introvert (I) 55%, Sensing (S) 80%, Thinking (T) 65%, and Judging (J) 80%. (A sample of 1330 E2's-E5's indicated almost the same profile). The chaplain type is Extrovert (E) 55%, Sensing (S) 51%, Feeling (F) 80%, and Judging (J) 75%. Consequently, the chaplain will “carry the ball” for command (Extroversion). The Chaplain is a balance to the command and the “guardian of values.” His reliance on Feeling Judgments (F) makes him a vital link in interpreting for command the *impact* of decisions on the soldier.

On the other hand, for the same reason, the chaplain can be seen as “touchy-feely” or “soft”, if they do not realize that they are ministering to a Thinking Judging (T) group.

The chaplain and command unite on the Judging Attitude (J). That is good news when chaplain and officer agree. The bad news is that strong Judging types leave little room for movement, and compromise or reconciliation can become impossible. “Not to decide is to decide” is characteristic of a strong Perceptive (P). “Don’t confuse me with the facts, my mind is made up” is characteristic of a strong Judger (J). To illustrate it another way: The Judger approaches the Perceptor and says: “The trouble with you “P’s” is that you answer one question with another!” to which the P responds—“Is that bad?”

The Preaching Workshop

We have conducted four workshops in which we applied the MBTI to homiletics. MBTI theory is presented, and its applicability to preaching styles was explored. Participants exchange unmarked sermon manuscripts; it is surprising how readily identifiable one’s type shines through one’s sermon manuscript. Quickly, participants clearly see a Sensing (S) approach of an iNtuitive (N) perception. Objective Thinking (T) Judgment are clearly discernable from subjective feeling (F) ones. The Judging (J)/Perceptive (P) difference is perhaps most marked! It is best illustrated in two incidents from two separate workshops. In the one case a J said: “Soren Kirkegaard was *right* when he said....” The “P’s” argued immediately, saying: “How do you know?” When asked how they would have phrased it they suggested: “Consider the words of Soren Kirkegaard when he says....” or “Hear the Words of Soren Kirkegaard....”

In a second illustration, the group confronted an Introverted iNtuitive Feeling Judging (INFJ) chaplain with the heavily Judgmental quality of his sermon. By the third day, the chaplain began to open up. He shared that, as an Introvert (I), he did not like shaking hands after church—it drained his energy. As an iNtuitive/Feeler (NF), he was aware of people and their needs but avoided confrontation and conflict in interpersonal relationships. He displayed his Judgment (J) side on Sunday morning from the safety of the pulpit. His sharing helped the group to crystalize the theory.

The 3-day homiletical workshops allow exploring scripture and sharing preaching ideas in a positive and reinforcing atmosphere. People learn, and mutual respect builds. A Sensor (S) helps an iNtuitior (N) to keep a sermon practical. An iNtuitior (N) can lead a Sensor (S) away from facts and realities (the trees) to see the broader possibilities (the forest). Judging types (J's) want direction; Perceptives (P's) want options; and the "J" Chaplain needs the "P" Chaplain for balance. The end product, broadened perspectives and enhanced relationships, is always a better product, but never achieved without great effort.

As Alan Brownsword said, "The trouble is we all speak English—I speak in 'I' English and you hear in 'E' English. I speak in Perceptive English and you hear in Judging English. One speaks in Sensing English and is heard in iNtuitive English and so it goes."

Just to understand each other, we need to be aware of how our different preferences influence, bias, filter, condition, and impact on everything we *do* and *say* as Chaplains.

Paul reminds us that there are many gifts, and each is different. Using our different gifts constructively and creatively is central to the Gospel. The beginning of this process is in understanding that our gifts are part of our nature and that we are each different from one another.

"Having then gifts that differ, let us use them...."

PERIODICAL REVIEWS

Sex-Bias in Therapy

"Inequality and Women's Mental Health" by Elaine (Hilberman) Carmen, M.D., Nancy Felipe Russo, Ph.D., and Jean Baker Miller, M.D., in *The American Journal of Psychiatry* (Oct. 1981), 1700 Eighteenth St., N.W., Washington, D.C. 20009.



Mental health professionals face a special challenge today in the light of a vast amount of knowledge which has emerged in the last decade linking the subordinate role of women in American society to their mental health. This link, state the authors, creates a special obligation on the part of practitioners to understand how this devalued place in society contributes to the

origin and persistence of the problems of their patients.

One of their most consistent findings is that depression, which is closely related to being female, is not really a female problem, but rather, a condition of subordination that characterizes traditional female roles. Further, it is in the family role where this subordination is most obvious. The wife is limited to a single role as housewife, and if she finds it unsatisfactory, may have no alternative source of gratification. For many women, it can be incompatible with their needs and aspirations. The role is defined in terms of needs of others, with one's own needs considered to be secondary. Women who leave unhappy marriages are denied equal education and economic opportunities, good child-care facilities, and legitimate self-supporting roles in society. The alternative to chronic depression in an unhappy marriage is often poverty and a dead-end job. These pervasive patterns of sex-discrimination in the market place, hold the authors, help to maintain the traditional attitudes about family roles and relationships.

Similar sex-biases, they maintain, are found in the delivery of health care services for women. Clinical theories of personality specify women's nature as passive and dependent, and psychological treatment has often aimed at reducing female complaints about the quality of her life and promoting adjustment to the existing order. Stress and anger in women are often viewed as pathological rather than understood as the consequences of a devalued position.

Improving the problems of women are providers and consumers requires a sophisticated understanding of the problem and commitment by mental health professionals to create solutions. However, the authors emphasize, there is an ethical obligation to go even further in eradicating those societal norms which maintain and reinforce the powerlessness and

devaluation of women that are so destructive to their mental health. Alan Stone, in his 1980 presidential address to the American psychiatric Association underscored this theme: "There can be no psychology of women that does not require a new psychology of men. That makes necessary a new conception of all our human values and all the paradigms of society."

—Elaine Tupy

Singled Out

"When Divorce Strikes" by Cynthia Scott, in *Moody Monthly* (Sept. 1981), 2101 West Howard St., Chicago, Ill. 60645.



Last year, an estimated 1,182,000 marriages in this country ended in divorce. Christians are no less vulnerable to marital strife than unbelievers. The church, states Scott, often shuns rather than supports these people in this crucial period. "We don't need tell them that it's wrong. They're suffering already from tremendous guilt because they know it. What we need

to say is, 'How can the congregation help you?' "

Those involved in ministry to divorced people identify a number of ways the local church and its people can help. For one, they can help the newly divorced person to adjust to his new life. He now confronts financial changes, emotional grief, altered social relationships, and the prospect of raising children as a single parent.

A divorced person grieves the loss of his marriage much like he would grieve the loss of a loved one, and his emotions parallel the grief process identified by Kubler-Ross in her classic *On Death and Dying*. Often friends don't know how to handle this grief. It doesn't help to ignore it, distract him, or to try to force him out of divorce. "But," says marriage counselor Gerald Dahl, "there is a value in saying, 'I know you are struggling and I care about you. I am praying for you and want to do the things I can to help.'"

Divorced people need the support of the church to overcome loneliness, fear, and sometimes guilt, and it is the pastor who must model the compassion and encouragement written of in Scripture. He must also encourage the congregation to provide practical help—help with the lawn-mower, help with the bills, and help with the children. Counselors find parenting can be the most traumatic experience a newly-divorced parent faces.

Professionals warn that where there is a need for compassion, pastors have to be careful of not getting pulled into legal battles, and of being able to say when they've reached their limits of being all things to a hurting person, "This is all I can do."

Divorced people, to fill the void of loneliness and lack of support

from a mate have two options, according to Jim Smoke, author of *Growing Through the Church*—to flock to social clubs or to seek help from the church. “By and large, the church is blinded to the outreach possibilities a strong divorce recovery ministry can have in a community. We’re just beginning to recognize the whole new area of divorce ministry in the church.”

—Elaine Tupy

A Slow Fizzle

“When Executives Burn Out” by Harry Levinson, in *Harvard Business Review* (May-June 1981), Boston, MA 02163.



Managers who work under severe pressure for long periods of time in people-oriented jobs are among the prime victims of burn-out. This phenomena, which Levinson describes as more intense than stress, occurs after people expend a great deal of effort to the point of exhaustion, often without visible results. It frequently occurs among those who do ‘people work’—who spend a considerable time in close encounters. Identifiable characteristics are (1) chronic fatigue, (2) anger at those making demands, (3) self-criticism for putting up with demands, (4) cynicism, negativism, and irritability, (5) a sense of being besieged, and (6) hair-trigger display of emotions.

Personality tests disclosed that men most apt to suffer burn-out had a higher need to do a job well for its own sake than did most of their peers, had a greater need for advancement, and more motivation to dominate.

Many managerial situations provide a breeding ground for burn-out. Managing people causes unending stress in balancing conflicting situations, defining group purposes, organizing people around that, and establishing priorities. Increasing time pressure with little respite, the complexity of modern organizations, the threat of obsolescence, and sacrifices made with little incurring meaning are other contributing factors.

Levinson offers some preventative measures for top executives: Be aware that burn-out can and does happen; Rotate subordinates out of potentially exhausting jobs; Set time restraints and allow time off from the demands of the job; Let people know their contributions are important; send groups of people from one organizational task to another for mutual support; provide avenues through which people can express their anger and frustration. If, says Levinson, top executives fail to see these problems as serious, they may worsen the situation. Temporary palliatives like

meditation and relaxation may only enrage burnt-out men.

—Elaine Tupy

*'Enjoying'
Poor Health*

"Pastoral Care and the Psychomaintenance of Chronic Illness" by Sweeney Hunt-Meeks, M.A., and M.A.R., in *Pastoral Psychology* (Summer 1981), Vanderbilt Divinity School, Nashville, TN 37240.

People have a variety of ways in which they cope with illness, and these coping modes often serve to aggravate or maintain the illness, a phenomenon which Hunt-Meeks labels psychomaintenance.

Since therapy and ministry hinge on recognition of a person's method of coping with illness, it is important for the minister to understand some of the strategies a person may adopt. If illness is seen as a challenge, for instance, the person will find ways to cope by seeking information and medical advice. If seen as a weakness, he may cope by denying or concealing the illness. If seen as a relief, a respite from demands, or as a way of getting attention, he may prolong it.

Stress, to which psychomaintenance responds, is generally considered a negative factor in that tissue systems may function less harmoniously under stress than under normal circumstances; in that sense, all or much disease is stress related. To say, however, that stress is bad is an over-simplification, says the author. Research into persons suffering from bronchial asthma, for example, reveals an important distinction between two kinds of anxiety. Temporary feelings of panic during an attack contribute to healing in that the person will do all he can to get well. On the other hand, a personality trait of underlying anxiety tends to prolong illness.

Hunt-Meeks offers some principles of therapy in these situations. First, know the illness. Second, evaluate the quality of stress that is present or lacking: distinguish between a behavior that is characteristic of the person and that which relates to the illness itself. Third, encourage illness-specific concern; it may well be the force for recovery for that person. Last, help persons with high anxiety as a personality trait see that they are not powerless and can learn measures of control over the illness.

The pastor's role should be confrontation of a destructive coping style. In his role of Christian nurturing, he may have to break his co-operative part in the psychomaintenance system. He must not, cautions Hunt-Meeks, create a dependent relationship in which the pastor is the hero, a distortion toward which the role of minister is already inclined. The model of servant may also make it difficult for the pastor to confront, even

when he or she is aware of the need.

—Elaine Tupy

TV Wars

"Norman Lear vs. the Moral Majority—The War to Clean Up TV," by Ben Stein in *Saturday Review* (February 1981) pp. 22-27

Contrary to expectations, Stein has written a fairly objective discussion of the impending war between the evangelicals led by Jerry Falwell and the commercial television networks, who are championed by Norman Lear. He frankly admits that "since the early Seventies, television has been casting off the restraints that once characterized the business" (p. 23). He insists that television has "concentrated on the maximum amount of titillation the censors would allow, rarely bothering with 'redeeming social values'" (p. 24). He concludes that "current television seems to contribute little that is useful except to the pocketbooks of those involved" (p. 26) and describes it "as a creative sludge pit" (p. 27).

Although Stein seems to feel that evangelicals are justified in being disgusted and incensed at the immorality on contemporary television, he opposes the Moral Majority or any other group setting itself up as the arbiter of what is and what is not broadcast. He admits what exists now is bad, but he insists that "an Ayatollah for television would be far worse" (p. 27). In this he is echoing Norman Lear's words opposing the Moral Majority, which Stein quotes. "I don't want a narrow band of people controlling American politics or what's on television" (p. 23). Norman, the man largely responsible for the leer in current television, has taken the leadership in opposing Falwell's forces.

Stein makes the point that the "narrow band" that Lear refers to "numbers an estimated 30 million militant Christians" (p. 23). They are threatening the use of the boycott of the sponsors' products to clean up or to remove offensive series or programs. They are also considering purchasing one of the three major networks to provide the type of programming they approve. Stein also points out that "the major flaw" in Lear's "argument is that a 'narrow band' of network executives and TV producers control American TV *right now*. Their parochialism is one of whispered TV traditions and Nielsen ratings, but it is hardly less narrow than the Bible" (p. 26).

Evangelical Christians individually have the right and the responsibility to express themselves vocally and in writing to local stations, net-

works, and sponsors with regard to what pleases them as well as what offends them on television. Furthermore the greatest single means of controlling television remains the on/off switch.

Of Time and the Churches

"A Rhetorical Profile of Religious News: Time, 1947-1976" by Roderick P. Hart, Kathleen J. Turner, and Ralph E. Knupp, in the *Journal of Communication*, Summer 1981, The Annenberg School of Communications, University of Pennsylvania, 3620 Walnut St., Philadelphia, PA 19104.

Religion affects the mass media, and is affected by them. *Time* magazine has dealt with American religion over roughly the past thirty years.

Time was chosen because it has the largest circulation of any American magazine; because it has regularly covered religious activities since its inception; and because its philosophy of "group journalism"—using no single individual to cover religious topics—has provided a rare stylistic consistency over the years.

Between January 1947 and December 1976, *Time* published some 3,000 articles on religion, of which 648 were selected for content analysis.

Time portrayed religion more in terms of institutional concerns than pastoral; coverage of theologians and church leaders was twice as frequent as that of local clerics. Laypersons were featured even less, and the focus was on men rather than women, 7 to 1.

Geographically, four times as much religious activity was reported in the East as in the South, twice as much was reported in the East as in the Midwest or West. European religions got most of the coverage: 80 percent.

Conflict got a big play; 4 out of 5 articles had to do with conflicts—usually intra-denominational.

Denominationally, *Time* covered Catholic and Jewish news at twice their population ratio; Episcopal news at seven times its population ratio; Presbyterians two to one. Methodists and Lutherans were slightly under-represented; and Baptists received one-sixth the coverage that might be considered proportional to their national membership.

The explanation seems to be that "*Time's* treatment of religion differs little from its treatment of other subject matters. Whether discussing sports, show business, or religion, *Time* specializes in contemporary excitement."

—Jake R. Moon, Jr.

A Creative Collaboration

"Worshippers Make the Worship Service Work" by Lyla White, in *Leadership* (Summer, 1981), 465 Gundersen Dr., Carol Stream, IL 60187.

The key to an exciting, meaningful worship service is to inform the people of what is being attempted, and then get as many of them as possible involved in preparing the worship service. One or two people, says worship co-ordinator White, cannot usually continue to be creative in planning a weekly event year after year: new people with new ideas must be infused into the process.

In her role as co-ordinator, White outlines how she and church leaders involved a congregation in building creative, active worship services. The development of task forces was a first step. These took the form of special interest groups which focused on drama, art, liturgy, music, environment; a worship workshop where the minister discussed themes, texts, and titles; a gathering of those already contributing to worship—the custodian, secretary, usher, nursery attendant. The latter group was asked to do three things: (1) describe what they were doing at present, (2) tell what would make their jobs easier and more rewarding, and (3) share what they dreamed their roles might be. "I did not change anyone's job description, but attempted to take hopes and dreams and rewrite them into measurable goals, trying to avoid the temptation to make my goals theirs."

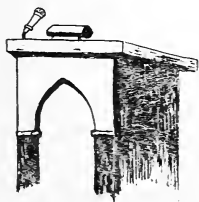
The experience taught White several things: that worship practice must be established with the congregation, its history and its composition in mind; that task forces with a strong leader are essential in strengthening and encouraging individuals to get the job done; and that movement and variety are important in the worship service—the minister should note what the congregation is *doing*.

"Worship," says White, "is our active response to God and his goodness. We must take action to create worship services that reflect not only the knowledge of God but our desire to *enjoy* him forever."

—Elaine Tupy

The Pulpit

"An Interview with W.A. Criswell" interviewed by James E. Hightower, Jr., in *Proclaim* (Oct, Nov, Dec 1981), 127 Ninth Ave., North, Nashville, TN 37234.



When any church ceases to produce wonderful, faithful, zealous preachers, they will gradually fail. So stated Southern Baptist preacher Criswell in an interview with *Proclaim's* editor on the topic of preaching and its importance.

Criswell laments the changes which have taken place in the last 50 years in preaching. Pastors, he believes, had more emotion, fervency, and appeal than they do now. Preaching has become more lecture, more intellectual, and less compassionate. And has too much emphasis on activities. "The modern church has a tendency to substitute activities for preaching—activities in the church, duties of worship, and all of the modern aesthetic trappings that go with what some people call worship."

These trappings, in Criswell's view, dilute what he sees as the main task, of making an appeal for lost men to be saved, for the saved to draw nearer to the Lord, and for all to consecrate their lives to the will of Christ.

When asked about the future of preaching, he expressed concern over the emphasis on counseling, psychology, and psychiatry in the schools and seminaries, seeing it as a move away from the emphasis on preaching where, "we have a great destiny."

The message, says Criswell, needs to be Bible centered. Although conceding that life-situational preaching can be biblically based, he believes expository preaching is the better way. "You've got to this place in the Bible and there it is. You don't have anything that's happened particularly; you're just preaching the Bible."

The Southern Baptist people, concludes Criswell, are the last great hope of the great, major old-line historical denominations in preaching the gospel and evangelizing the world.

—Elaine Tupy

The Program is the Product

"Mass Media: Ramifications of the Coming Revolution" by James L. Hodge, in *Christianity Today* (June 26, 1981), 465 Gundersen Dr., Carol Stream, IL 60187.



A mass media revolution is on the horizon, and it is coming because of the "new technology" of transmission, reception, and recording. What is uncertain at this point, is what forms this revolution will take and who will have control of these forms. "To be part of the new forms of mass media in a vital way should be a

major goal of the church," says Hodge.

A significant factor will be a change from "broadcasting" to "narrowcasting"—cable TV or video discs, for example—wherein the program, rather than the advertising, would be the product. The large audience potential will change as programs designed for the mass appeal lose out to programs designed for the specific interests of the individual.

For all its potential, TV in the past has reflected rather than initiated social change. It has served as a means to measure social change

by noticing what the censors will allow this year that they did not allow five years ago. Inane as much of mass television is, says Hodge, Christians may look back on it as a blessing, since it has been heavily regulated and censored by the FCC. But a change is coming.

One of the areas Christians need to recognize is the potential in film-making, which has been a main-stay of the entertainment side of the media as a force in defining and perpetuating social change at the very least. Now, with video discs, film libraries will become common-place and may be the most important art form of the century. If the church is to be an influential force, it must have creative Christian film-makers who will be capable of reaching secular audiences willing to pay for quality programming in the competitive market.

In addition, the church needs to be involved at local and federal levels in monitoring controls and legislation to see what restrictions will be placed on these new mass media. Most important, emphasizes Hodge, the church must see to it that the government acts on anti-trust laws to prevent groups from both legally producing and transmitting programs which would keep control of programming from falling into the hands of giant corporations.

—Elaine Tupy

A Tale of Two Parishes

"Using Children's First Sacraments to Resocialize Catholic Adults: A Story of Two Parishes," by James R. Kelly in *The Living Light* (Summer, 1981). The Catholic University of America, Department of Religion and Religious Education, Washington, DC 20064.

This case study involves two middle-class Roman Catholic parishes in eastern New York state, about a fifteen-minute drive from one another. A survey was conducted to determine: (1) Can a Vatican II ideology be communicated to a congregation? (2) Can the occasion of the children's first sacraments (baptism, penance, communion and confirmation) be used to resocialize adults? (3) Can a Vatican II ideology combine a particular commitment to Roman Catholicism with ecumenism?

The Second Vatican Council is their standard for Parish I's outlook on religious commitment and parish life. They emphasize "personal commitment" and decry a "mechanical quasi-magical" approach to the sacraments. They will not assist at marriages of couples who show no willingness to enter into the liturgical life of the parish. They will not accept children for first communion classes unless the parents agree to undergo adult religious education and are actively involved in their children's

sacramental preparation. Not all parishioners were delighted with the inflexible requirements of Parish I.

Parish II—being only a short drive from Parish I—took some of the pressure off. It has no obligatory programs linked to the sacramental rites. People desiring to get married, or have their children attend first communion classes without being “hassled” to deepen their own involvement often went from Parish I to Parish II.

In light of this, the study results may be somewhat surprising:

(1) “Can Vatican II ideology be communicated to a congregation?” The author says yes. Parish I’s survey shows that their staff believes in individual commitment to Catholicism—and that there is valid religiosity outside of Roman Catholicism—and that the staff will refuse to perform weddings for couples showing no further commitment to Roman Catholicism.

(2) “Can children’s first sacraments be used to resocialize adults?” Yes. Despite an initial annoyance, respondents of Parish I reported a deeper involvement and a more profound sense of Catholic identity.

(3) “Can Vatican II ideology combine Roman Catholic particularism *and* ecumenism?” Apparently, yes. Parish I respondents feel that they—and their staff—retain a sense of particular Catholic identity, and yet they are less likely than parishioners of Parish II to note differences between Protestantism and Catholicism.”

—Jake R. Moon, Jr.

Misplaced Maternalism

“The Feminization of American Religious Education” by Susan Thistlethwaite, in *Religious Education* (July-August 1981), Duke University Divinity School, Durham, NC 27706



Religious education, both within and without the church, has always been considered “women’s work.” The relationship of the Sunday School at the church is, in many respects, a microcosm of the problems women face in the church today. Moreover, this condition is representative of the relationship of the church itself to the larger society.

Thistlethwaite cites from *The Feminization of American Culture* by Ann Douglas to trace the origin of this condition to the nineteenth century when industrialization eliminated the productive role of women in the colonial home industry and relegated them to a “glorified domesticity.” During that time, women were identified as the bearers of religion and were associated with an invisible moral influence—better felt than seen. As the carriers of religious values, they confirmed the idea that education into

religion was essentially the province of women. The family and the minister, wrote Horace Bushnell, the leading religious educator at that time, should imitate the mother, and by indirection, the child should be swayed into religion. Both religion and women were "feminized," says Douglas, that is, identified with stereotypical traits; passivity, self-sacrifice, privatization, and dependency.

Even though the social sciences have more recently influenced religious education, these insights have been based on the maternal model. Thistlethwaite contends this "feminized" concept keeps religious educators from challenging the church and society at large by demanding that religion be seen as active, independent, productive, and public.

While agreeing that a nurturing orientation is an essential for the development of childhood faith, the author believes religious education for adults needs to be seen as one which is confronting, public—in short, prophetic.

Ultimately, says Thistlethwaite, the model for this non-dependent adult comes not from a cultural analysis of "feminization" but from theological reflection of God's purposes for humanity as seen in Jesus Christ as witnessed by Scripture and tradition: "For Freedom, Christ has made us free." (Gal.5:1).

Education must be the exercise of religion that is free of crippling stereotypes. "We can then begin to see the possibilities of human life beyond the masks of stereotypes and roles with which we live; we can come to terms with our doctrines of humanity, of sin, of redemption, of salvation."

—Elaine Tupy

*For Sale:
Sacred Music*

"Moneychangers in the Church: Making the Sounds of Music" by Richard D. Dinwiddie, in *Christianity Today* (June 26, 1981), 465 Gunderson Dr., Carol Stream, IL 60187

Christian leaders are becoming increasingly concerned that church music has become a business rather than a ministry. "The marketing image," says Dinwiddie, "is often too important in relation to spiritual content."

Contemporary Christian artists have taken on the trappings of secular artists: dress, mannerisms, vocal style, and even the presentation of material imitate the popular model and gain approval of the secular world. The commercial music industry, which includes such giants as ABC, MCA, and Columbia are cashing in on the rising interest in leading Christian companies. Dinwiddie fears that we are dangerously near surrendering our Gospel music heritage to secular control. "The music that is

published and recorded is increasingly determined by what sells best, resulting in lack of creativity, a dilution of the message, and the substitute of image for reality."

Many artists now employ booking agencies to develop their "careers." Escalating fee structures weed out smaller churches in the name of being "good stewards" of the artists' time.

The chilling effects of all this, says Dinwiddie, is that Christian devotion is being manipulated for corporate and personal profit. Artists who may have started out with high ideals are being deflected from their primary purpose—the glorification of God in their ministries. One manager candidly stated that the success in achieving cross-over from Christian stations to secular sales charts depends on choosing music that "is not overtly loaded with the message." In recent years, some popular Christian songs have made 'Top 40' charts because references to Christ were either deleted or diluted.

Dinwiddie concedes that even in ministry, good stewardship of limited resources requires good business procedures. The problem is to maintain perspective. Artists, producers, and publishers should be concerned with being good students in God's kingdom, not with building their own empires—and this commitment should be reflected in the artist's personal character. Christian musicians are to be ministers first, musicians second.

Christian bookstores need to exercise prayerful discretion in their use of Christian records and music. Likewise, Christian radio and TV stations should encourage high standards in music instead of being interested in following ratings, and playing only the artists they think are popular.

—Elaine Tupy

*Youthful Crime:
Why Doesn't Johnny
Care?*

"Crime and the Decline of Values" by Mark W. Cannon in *Vital Speeches of the Day* (August 15, 1981). City News Publishing Co., Inc., Box 606, Southold, NJ 11971

Americans are being victimized by youthful criminals as never before in our history. Police action is not the answer; law enforcement takes place only after the fact. *Preventive* action is needed. Where do we start—what is the root of the problem? Poverty? Drug abuse? Perhaps we need to look deeper.

Maybe the presence of such *negative* factors is less causative than the *absence* of positive values—homes, church, school, and community values. As these have decreased in their influence, mass media, particularly movies and TV have become increasingly powerful teachers of values.

What values do they convey? Consistently, *violence* and *instant gratification* are portrayed in a favorable light. To counter this influence, we need to reach young people with bonding influences that link them with pro-societal behavior.

Community programs, church youth activities and meaningful employment programs help; getting the schools back into the business of teaching moral behavior helps. Studies show that such teaching, where re-instated, has worked.

We can turn things around, if we act to reaffirm our moral and ethical values to the young. The alternative? Continue the trend; become a truly valueless society. Immediate result? Young people who cannot value either themselves or others. End result? Young people who *act* as if they value neither themselves nor others.

Our social system calls for individual responsibility and wisdom. These are not inborn qualities. They must be learned. If we neglect to teach them, we do so at our peril. And to the life-numbing detriment of the young.

From the very start of their lives they ask, in all their thoughts and actions, "What is good?" "What is bad?" "What's going to make me feel like I'm *worth* something?" If we let "Just do your thing" stand as society's answer, we shouldn't stand aghast when children set fire to derelicts just to see what happens—or take what they want, any way they can, and see no reason why they shouldn't.

If the young say, "What is right?", and we answer "Who knows?", we shouldn't be surprised when Johnny doesn't care.

—Jake R. Moon, Jr.

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Editor, *Military Chaplains' Review*
U.S. Army Chaplain Board
Myer Hall, Room G10
Fort Monmouth, NJ 07703

Book Reviews

Transitions

William Bridges

Addison-Wesley Publishing Company
Reading, MA 1980

Transitions is the book that many of you have been waiting for, that is, if you are weary of books which simply repeat what is happening in your life without giving any clues as to why or what to do about it. The author focuses on transitions, those difficult, painful and confusing times in a person's life, as times which help identify the unique rhythm of each life. Or, in the words of the author, "it (*Transitions*) identifies the underlying process of personal transition and explains its characteristic impact on work and on relationships."

The author writes from a point of view which reflects a life style type approach to living rather than a philosophy which may appear on call. Dr. Bridges outlines a theory of personal development that includes beginnings and endings, dream work, and the integration of our masculine and feminine natures.

Odd, you say, perhaps even weird? Not to those who dwell in the tension between traditional faith and militant rationalism. People who are working to bring together as equal partners body, soul, mind and spirit will recognize the influence of the late Dr. Carl G. Jung and will welcome the book to their libraries and to their lives.

If you are disillusioned about the search for a perfect life for yourself and want to turn in a new direction, toward completeness, then beg, borrow, or purchase *Transitions*. Restore the joy to your own life. Read about an approach to living whose times has come!

——Chaplain (LTC) James H. McKinney

Making All Things New: An Invitation To The Spiritual Life.

Henri J.M. Nouwen

San Francisco: Harper & Row, 1981, 96 pp, \$6.95

It is possible to read this short book in about an hour. Such a reading, however, would give the impression that there is very little which is new in a consideration of the spiritual life. Such a reading would be inaccurate

because Nouwen demonstrates not only the possibility, but the actuality, of developing a spiritual life. It is more than a "how to" book (with pat answers); it is an invitation to reflection, journeying, and bonding into spiritual life.

Nouwen encapsulates the dilemma of daily existence through the ever-present reality of busyness and worry. "There is a nagging sense that there are unfinished tasks, unfilled promises, unrealized proposals. There is always something else we should have remembered, done, or said." (p. 23-28.) Our lives are not only filled, but we are also preoccupied (i.e., worried) with myriad things. This hectic demanding existence leaves little space for spiritual life.

He draws a simple parallel of our lives with the life of Jesus. He notes that Jesus too, was busy, if not busier, than we are. But there is a difference. Jesus' busyness had a center, a core, which we seem not to have—an unaltering obedience to our Heavenly Father. That is clear. At the same time, Nouwen insists, "Our lives are destined to become like the life of Jesus." (p. 50.) Earlier, Nouwen said, "Jesus does not speak about a change of activities, a change in contacts, or a change in pace. He speaks about a change of heart." (p. 42.) It is that simple!

The key to spiritual life, then, is first understanding how Jesus lived that life, and our awareness that we can do the same. Nouwen contrasts our living by citing two root meanings of *absurd* and *obedient*. Absurd has, in its Latin root, *surdus* which means deaf. Our living is absurd because we are deaf—deaf to hearing what God's saying to us. "The word obedient comes from the Latin root *audire*, which means "listening'." (p. 67.) The discipline of the spiritual life is simply to move from our deafness to God's living words to a listening for those words.

With this perspective, it is possible to enter the discipline of spiritual life, using the resources of Jesus' modeling, the struggles of solitude, and the bonding with a community of seekers. "Community as discipline is the effort to create a free and empty space among people where together we can practice true obedience." (p. 80.) The "method" is an invitation; the result is new openness and awareness.

——Chaplain Jim Robnolt

Everyday Prayers

William Barclay

Harper and Row, New York, NY; 1980

Dr. Barclay spent a good portion of his life communicating his understanding of the rudiments of the Christian faith to lay persons. Included in his writings were search books on the nature and practice of prayer. *Everyday Prayers* serves as a summary statement of his

ideas, possibly also of his life, on the subject of prayer.

The author's primary purpose is to present some ideas and prayers which would serve as a catalyst for anyone who would want to pray but who might not know how. The prayers for a 30-day period are coupled with a daily Bible reading and suggest direction for prayer, not necessarily the contents of prayers. They also reflect Dr. Barclay's position that prayer is "listening even more than it is talking." The latter part of the book contains prayers for special occasions, festival days and other significant periods.

Personally, prepared prayers, especially the prayers of someone else who supposedly designed them with me in mind, leave me wanting, but I can see that a person who does not know how to pray would need some help. So the book would be appropriate for new Christians as well as for older Christians who have "lost touch" and need some reminders.

The book, which is a reprint of a 1959 book entitled *A Book of Everyday Prayers*, would be appropriate for your lending library.

——Chaplain (LTC) James McKinney

Has The Church A Future?

Douglas John Hall

The Westminster Press, Philadelphia, PA; 1980

192 pp. \$8.95 Paper

Douglas John Hall is Professor of Christian Theology at McGill University in Montreal, Canada. He is the author of two previous books, *The Reality of the Gospel and the Unreality of the Churches* and *Lighten Our Darkness: Toward an Indigenous Theology of the Cross*.

Hall offers a qualified affirmative answer to the question that is the title of his book. There is a *possible* future, not an *inevitable* one. It is necessary to challenge assumptions about Christianity that regard it as "the majority religion of the western world" and that believe this is the way it ought to be. These assumptions are the legacy of a "Constantinian...concept of Christianity" that is potent and deeply entrenched; a functioning ideology, which "eliminates in advance everything in actual experience that would seriously call it in question." It is also part of "a 'package deal'" in which "thinking about the church is regularly accompanied by an acceptance and promotion of *the status quo of the society*." This mentality, able to accept only "surface criticism and change," will not concern itself with either secular or religious problems "that may demand radical analysis and

transformation.” Such “false and unwarranted complacency” must be challenged, for it prevents the Christian church from doing its real work in today’s world. This book, however, is not written “*against* the majority mentality [but] *for*...the growing numbers...who *do* sense the death of Christendom and...are asking whether the church (and our society!) has a future.”

For such persons the answer is yes, it does. But it is not the future that the church longed and struggled for during most of its history. That institution is already on the wane. “What will withstand the tests of time is something very different.” A new aliveness to the New Testament and its witness might make the end of Christendom the beginning of “something more nearly the church of Jesus Christ than anything the world has known until now.” For example, the church of the future must be “a diaspora, not Christendom reconstructed;...[a] movement, not[an] institution....” There needs to be a renewed individual theological awareness about the unique Christian message and life-style, coupled with a new sense of committed service to the world. Christian communities need to become centers of “disciplined learning and interpretation” along the lines of Jewish praxis. The church needs to function as representing Christ to the world and humankind to God. Worship, the sacraments, and the concept of ministry need radical rethinking.

This is God’s work, but it won’t just happen; participation is required by changed, mature, courageous Christians affected by God’s Spirit. Disenchanted by the present condition of the church, such persons long for it to again become “a witnessing community that is truly salt, yeast, seed, and light” in the world; they are able to match the boldness of God’s work “with [their own] understanding, faith, and the courage to ‘begin again.’”

—William E. Paul, Jr.

A Silent Path To God

James E. Griffis

Fortress Press, Philadelphia, PA 1980

108 pp. \$4.50 Paper

James E. Griffis is Sub-Dean and Adams Professor of Systematic Theology at Nashotah House, Nashotah, Wisconsin.

This book intends to reaffirm “the necessary connection” between the “highly personal and affective” discipline of prayer and “the intellectual discipline of theology” from the perspective of a theologian. Thus the

primary concern is with "how the life of prayer is grounded in what we believe about God and ourselves, as...stated and examined in the long tradition of the Christian church."

There is today a definite need even among believing Christians for "being educated into God," or being transformed by the Spirit. There is a further need for comprehending "the theological dimension of silence....an activity of our spiritual lives and a theological principle...."

Such a "pilgrimage of discovery" begins with the biblical insight about human spirituality, namely, that we are earthly creatures subject to being called by God and thus have a transcendent dimension to our being. Soon it becomes clear that speaking words to and about God always points to God's word to and about us; that leads, in turn, to the idea of revelation, "the word of judgment which is spoken to us in Jesus Christ."

When we pray, of course, we also use words, speaking in one way or another to God; we talk to ourselves as well as to God in our prayers. That includes the two basic kinds of prayer, public or liturgical and private. The critical point in prayer is the discovery that God's will confronts us as we present our petitions and intercessions. Our words speak of our need and are directed to the God whose word is spoken to us in Jesus Christ and who radically changes our need "into the freedom to love and to trust him." Thus our words indicate the path beyond our need to our salvation. God's word "enables us to speak and centers us in him."

Our journey of learning and transformation helps us to understand something of what it means "to be united to God in Christ." In the Eucharist we give thanks for "the history of our salvation and the promise of our future glory.... [That] word of thanksgiving is the final word," spoken "partially and tentatively" for now but enabling continuation of our transforming journey—to that hearing of the word of God which is our union with him in silence....silent union in the presence of the mystery of God."

Part Two of the book contains a series of sermons preached at Nashotah House chapel. They are meditations on Jesus' wilderness temptation and are meant to be of help in support of the ideas presented in Part One.

——William E. Paul, Jr.

Crisis Counseling: An Essential Guide For Nonprofessional Counselors

Eugene C. Kennedy

Continuum Publishing Corporation, New York, New York 1981

179 pp. \$12.95 Hardbound

Eugene C. Kennedy is professor of psychology at Loyola University, Chicago, Illinois. He is the author of more than a dozen books on counseling and growth, including *On Becoming A Counselor* and *Sexual Counseling*, the first two volumes of a trilogy that is completed with *Crisis Counseling*.

The lives of all of us include daily stresses and crises; life by definition is "that experience in which things go wrong, and living may be understood as doing the best we can in these uncertain circumstances. We are parties to a crisis, our own or someone else's, every day."

When emergencies occur, nonprofessional counselors and helpers—pastors, teachers, doctors, lawyers, and the like—are often the first persons available to help those involved; usually, their help is on a short term basis. Such helpers frequently feel ill prepared to do the effective job they want to do. *Crisis Counseling*, "a compendium of common sense...supported by research...done in the specialized field of crisis management," is meant to help improve their performance in emergency situations.

Preliminary essays consider the general definition and nature of the critical situation, what the nonprofessional can do by way of intervention, some fundamentals of theory and technique regarding crisis situations, and common sense discussion of overall approaches to crises. The essays that follow are concerned with more specific matters: depression; suicide; rape; death and other losses; drug abuse, including alcoholism; child abuse, including sexual abuse; disasters; divorce and separation; sickness and injury. There are also pertinent discussions of confidentiality and trust, various marital and other relationships, changes of life, crises by phone, and crises for helpers and counselors themselves. Each essay in the book is provided with its own up-to-date bibliography for further study.

Kennedy says of his book, "These essays can only supplement healthy human instincts, which, in the long run, are the essential ingredients in responding to any serious emergency situation. When preparing a book for nonprofessional counselors, one must recognize that they have to handle acutely difficult problems in the course of almost every day of their work. This volume is designed to help such workers to respond more effectively and more confidently in their customary contacts with patients, students, or parishioners."

—William E. Paul, Jr.

Women Ministers

Judith L. Weidman, Editor

Harper & Row, Publishers, San Francisco, California 1981

182 pp. \$5.95 Paper

Biographical information about the editor: Judith L. Weidman is an ordained minister in the United Methodist Church. She is currently the communications officers of the United Methodist Board of Higher Education and Ministry in Nashville, Tennessee. She specializes in religious writing and editing, and her articles appear frequently in denominational and ecumenical publications.

Contributors: M. Helen Pollock; Virginia Barksdale; Janice Riggle Huie; Leontine T.C. Kelly; Patricia Park; Brita Gill; Dianna Pohlman Bell; Martha Graybeal Rowlett; Lora Gross; Blanqui Otanna-Rivera; Linda McKiernan-Allen and Ronald J. Allen.

The ordination of women began in 1853, when Antoinette Brown became a Congregationalist minister; in the late 1800's, others were ordained by the American Baptists and Disciples of Christ. Those were the exceptions, however, and ordination of women by mainline churches really began in the 1970's, as statistical evidence for the period indicates. In 1980, however, women made up only about 3 percent of the total clergy population.

Today there is increasing interest in the subject, some of it rather negative. There are changes—ongoing changes—in the general climate regarding the roles of women in society and sex now seems less of a determinate in attitudes toward female ministers. Much of the interest aroused is caused by what some persons perceive as a “threat to established patterns and symbols [that] makes the issue larger than the as yet modest number of clergywomen involved.” There is some trepidation about “the changes women are making in the professional life of the church.” Thus access to the system seems a diminishing issue today, but “acceptance and impact are very real concerns.... In general, the *experience* of having a woman pastor seems to prove less traumatic than the *idea* of having a woman pastor....”

The book comprises essays about redefinitions of traditional roles, written by the female ministers and one male minister involved in the experiences that produced the redefinitions. The writers address many of the typical problems of and questions about women in the ministry: ministerial effectiveness; preaching, including preaching in “the black tradition”; counseling; Christian education; social ministry; developing lay leadership. A final chapter concerns “Colleagues in Marriage and Ministry” and offers “a personal and professional model for this new form of ministry....”

Pastor Weidman notes that “[w]hat these women, and one man, have to say is certainly not the last word. But it comes as an authentic word, written at the beginning of this decade from their pastorates amid tornadoes, sick children, arriving refugees, and a heavy overlay of public demand which nearly made such a book impossible but at the same time made it seem necessary.”

—William E. Paul, Jr.

The Community Of The Beloved Disciple

Raymond E. Brown

Paulist Press, New York, New York; 1979

204 pp. \$3.95 Paper

Biographical information about author: Father Raymond E. Brown is Auburn Professor of Biblical Studies at Union Theological Seminary in New York City. One of the best known Johannine scholars, he served in the period of 1972-1978 as the only American member of the Roman Pontifical Biblical Commission, a papal appointment. He has also been the only American Catholic on the Faith and Order Commission of the World Council of Churches.

Drawing on twenty-five years of research on John, Father Brown presents a "study in Johannine ecclesiology [that] reconstructs the history of that Christian community whose life...is reflected in the Gospel and Epistles of John." The reconstruction is presented as having four phases: first, the period of origins and relationships with contemporary Judaism prior to the Gospel; second, the situation of "the Johannine community in a pluralistic world of believers and non-believers at the end of the century," that is, when the Gospel was mainly written, "ca. A.D., 90"; third, the divided communities period of the Epistles, "ca. A.D. 100," indicated in I John 2:18-19; and fourth, "the dissolution of the two Johannine groups after the Epistles were written." Brown duly notes the parallels between ancient church problems and those of subsequent generations, including our own. He also reflects upon the implications, challenges, and dangers of the church's decision to accept John's Gospel and Letters into the scriptural canon along with the Synoptic Gospels, which often stand in opposition to some of the Johannine Christological and other positions. He is encouraged by that decision, believing it resulted in an effective built-in antidote to static positions in re "theological tensions" and "the abuses of authoritarianism [as well as] of the Spirit."

The author emphasizes throughout this historical study that his reconstruction is one of probability, at most, rather than absolute factuality. He therefore provides an appendix in which he summarizes and comments briefly on some reconstruction of others, all of them presented in the 1970s. These include the work of J. Louis Martyn, Georg Richter, Oscar Cullmann, Marie-Emile Boismard, and Wolfgang Langbrandtner.

A second appendix concerns "the Johannine attitude toward women," which Brown finds "quite different from that attested in other first-century churches," and therefore worthy of inclusion as relevant to a complete picture of the community he describes. "The unique place given to women in the Fourth Gospel reflects the history, the theology, and the values of the Johannine community."

—William E. Paul, Jr.

Faith Under Fire: Biblical Interpretations Of Suffering

Daniel J. Simundson

Augsburg Publishing House, Minneapolis, MN 1980

158 pp. \$4.95 Paper

Daniel J. Simundson is associate professor of Old Testament at Luther-Northwestern Seminaries in Saint Paul, Minnesota. He is a graduate of Stanford University, Stanford, California, and of the Lutheran School of Theology in Chicago, Illinois. He has been a parish pastor and, for several years, a chaplain in a large university medical center.

The chapters of this study take the reader through the pages of Scripture, Old Testament and New Testament, looking critically at what is said there about suffering, "the great common denominator among human beings." The effort is made in the hope that it "will help close some gaps [in the understanding of human suffering]—between the intellectual and emotional (or spiritual) sides of religion, between the task of the professor and [that] of the pastor, and between the ordained clergy and the concerned layperson."

Following a brief presentation of his "personal method of [Scriptural] interpretation," Simundson presents a series of exegetical studies concerning how the biblical writers deal with the matter of suffering. There is a discernible, evolving growth of insight and understanding that accompanies the historical, chronological growth of experiential changes within both Testaments. This process moves on two main levels: the search for answers to the whys of suffering, and for how to support and comfort the sufferers. The biblical answers to the whys—"The intellectual level: rational answers"—can be summarized in four sentences: "It is our own fault"; "God will make good come out of our suffering"; "Suffering comes from evil forces"; "Suffering is a mystery." The biblical answers regarding "The survival level: comfort and hope for the sufferer" are three in number: "Negative feelings should be expressed"; "Wait—in the assurance that relief is coming"; "God hears and cares."

Each of the biblical answers has limited value and carries its own problems. For different persons in different circumstances, some of the answers might prove downright harmful, since most individual Scriptural views are far too narrow to begin with. In order to help sufferers, the helper must develop a personal understanding on the intellectual level about the whys of suffering; it is essential to do this *before* walking with someone through some deeply painful time. One's personal solution, on the other hand, must never be forced upon the sufferer who seeks help; the principal concern is keeping open the line of communication between the sufferer and God.

"There is suffering in the world. We have answers that help, but they are partial. Faith, after all, is not faith any more if it is certainty. We believe, and yet we do not. We lament, and yet we hope. We die, and yet we live. God has sent us words to help us understand and endure our sufferings. He has sent us his Son so that we may know what kind of a God he is and so that we may find it easier to believe, even in the midst of suffering. In times of trial, we, like our biblical ancestors, may wish for more, but he has given us enough."

—William E. Paul, Jr.

Toward An Exegetical Theology

Walter C. Kaiser, Jr.

Baker Book House

Grand Rapids, Michigan 1981

This fantastic book focuses on Biblical exegesis for preaching and teaching. It clearly and effectively sets out a theological methodology in Biblical exegesis.

The author proposes a syntactical theological method of exegesis consisting of the following steps: (1) contextual analysis, (2) syntactical analysis, (3) verbal analysis, (4) theological analysis, and (5) homiletical analysis. Kaiser develops this syntactical methodology along the following lines: (1) the concept, (2) the proposition, and (3) the paragraph.

The author hits the nail on the head when he describes the need and necessity of Biblical exegetical preaching. The following quotes illustrate the heart of Kaiser combined with his academic background, but that needs no introduction.

The Church and the Scripture stand or fall together. Either the Church will be nourished and strengthened by the bold proclamation of her Biblical texts or her health will be severely impaired (pg 7).

In essence Walt states

The whole objective of what we are here calling "textual expository preaching" is to let the Scriptures have the major, if not the only, role in determining the shape, logic, and development of our message. We want to drive home into the heart of God's people the Scripture itself as well as the challenge, comfort and instruction of the message. It is to be hoped that God's men and women will be challenged to reread that very same Biblical text on their own soon after they have

heard the message (pg 160).

This book should be read by every minister especially those who are in a preaching-teaching ministry.

—Thomas G. Westall, Ch, Capt, USAF

In Defense Of Life

John J. O'Connor

The Daughters of St. Paul, Boston, MA; 1981

John O'Connor is Auxiliary Bishop and Vicar General of the Military Vicariate (Roman Catholic) and a former Chief of Navy Chaplains ('75-79). His earned degrees include an M.A. in Advanced Ethics, an M.A. in Clinical Psychology and a Ph.D. in Political Science.

Bishop O'Connor makes clear from the beginning that his book is in no way intended as a theological treatise on war or the morality of war, but is simply meant to respond to inquiries by Roman Catholics concerning their church's teaching on war and military service. The book does that and much more. It is filled with direct quotations from the four popes of the "atomic age," Pope Pius XII, John XXIII, Paul VI and John Paul II, the Second Vatican Council and the National Conference of Catholic Bishops of the United States. For readers familiar with O'Connor's previous writings, the thoroughness and detail with which he analyzes and sifts through these documents will be of no surprise. On the basis of his study Bishop O'Connor concludes that it is possible to have a just war today; that the use of nuclear weapons could *perhaps* be justified and that the Roman Catholic church has not come down overwhelmingly on the side of conscientious objection as the norm and military service as the exception.

There is no doubt that this book is mandatory reading for all Roman Catholic chaplains and for all Roman Catholics who struggle with matters of conscience in this area. But what of non-Roman Catholics?

As a non-Roman Catholic I found this book of great value. It provides information that is important to anyone who might counsel with Roman Catholics and the discussions of official Roman Catholic teaching are valuable historically, if for no other reason, to those of us outside that ecclesiastical body.

But more important than these is Bishop O'Connor's discussion of what he terms a *neo-gnosticism* in respect to war and peace. It is a danger, he argues, that we should all be aware of because it seems very pious and even rational, and can make those who resist its teachings feel exceedingly guilty—indeed warmongers, deaf to the appeal of Christ. O'Connor also

poses a question about the Good Samaritan: "...what would have been his obligation had he been given advance information that the attack was to be made, or if he had arrived when it was underway?" His discussion is food for thought for all of us.

In Defense of Life not only masterfully answers the questions of Roman Catholics as to their church's teaching in this area, but also invites the attention of anyone who wants to get beyond the conflicting slogans about war and peace and conscientious objection. It makes clear the fundamental moral principle of all Just War: To defend life one is forced to distinguish between aggressor and victim—and then choose sides. We are indeed indebted to Bishop O'Connor for his contribution in this crucial area of thought.

——LTJG C. Douglas Kroll, CHC, USNR-R

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